The Priest

Edited By Priests For Priests

October, 1957

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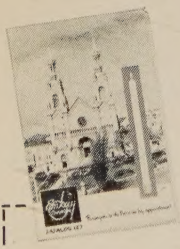

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Papal Honors

ALTOGETHER 49 priests of the Archdiocese of Chicago have been honored in recent weeks by His Holiness.

Edward M. Burke and Malachy Foley have been raised to the dignity of Protonotary Apostolic.

The following have been named Domestic Prelates:

Thomas J. Burke, Stanislaus J. Czapelski, Leo J. Diebold, D. A. Diederich, Peter A. Engeln, John P. Halligan, James C. Hardman, Leo M. Hartke, James D. Hishen;

Jeremiah P. Holley, John H. Houlihan, Henry Jagodzinski, James P. Kiely, Harry C. Koenig, E. O. Leiser, James A. Magner, P. J. Molloy, Vincent J. Moran, Cletus F. O'Donnell;

George Paskus, Stanley J. Piwowar, Robert E. Stoeckel, Alois Szczerkowski, Harold S. Trainer, Raymond J. Zock, and John N. Zwierzchowski.

The following have been named Papal Chamberlains:

Bernard Brogen, Francis W. Byrne, Daniel M. Cantwell, Joseph D. Connerton, John J. Egan, Joseph P. Fitzgerald, John R. Gleason, Robert J. Hagarty, George C. Halpin, John M. Kelly, Joseph T. Lahart, Lawrence W. Lynch, Donald J. Masterson;

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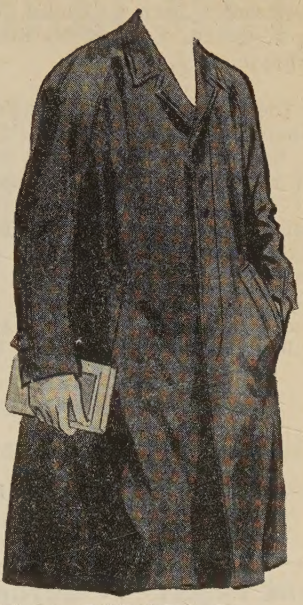

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In the Archdiocese of New York, William R. Kelly, Joseph A. Kerwin, and Edward A. Loehr have been named Protonotaries Apostolic.

Raised to the rank of Domestic Prelate are Patrick F. Mackin and John P. Monaghan.

New Papal Chamberlains are Terence J. Cooke, Daniel J. Hurley, John E. Kelly, and James Wilson.

Clerical Faker Nabbed

ACCORDING to NC-News, Boston police have arrested a man who they suspect has been cashing bad checks in various parts of the country under the guise of a priest or a brother named Stewart Farrell.

He was arrested in a Boston police station where he had gone to get a gun-permit. Clerical garb was later found in his room.

One of the most recent check-cashing episodes involving a man who passed himself off as Father Stewart Farrell was in Washington, D. C., where he cashed a check at a bank.

Previously, a man had identified himself in other parts of the country as Brother Stewart Farrell of the Little Brothers of the Good Shepherd, Albuquerque, New Mexico.

THE PRIEST OCTOBER, 1957 VOL. 13, NO. 10

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

THE PRIEST is published monthly by Our Sunday Visitor, Inc., at Huntington, Indiana. Printed in U. S. A. Entered as second-class matter December 20, 1944, at the Post Office at Huntington, Indiana, under the act of March 3, 1879.

Subscription Prices:

To members of Catholic clergy and religious in the United States and Canada, $3.00 per year, $5.00 for two years. To seminarians, $1.50 per year. Foreign, $4.00 per year, $7.00 for two years. To seminarians in foreign countries, $2.00 per year.

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Indexed in the Catholic Periodical Index.

Address all business communications to THE PRIEST, Huntington, Indiana.
Address manuscripts and editorial communications to the Rev. G. J. Gustafson, St. Edward's Seminary, Kenmore, Wash., or Rev. Richard Ginder, St. Joseph's Church, Pittsburgh 33, Pa.

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Official English Text Of Important Legislation Appears

THE Catholic University of of America Press announces the publication of the extremely important Apostolic Constitution "Sedes Sapientiae" and the lengthy General Statutes of the Sacred Congregation of Religious in the vernacular for the entire English-speaking world. The text is the sole official version in English and is published by the Sacred Congregation through the Catholic University Press.

The new legislation is popularly known for the introduction of a "year of internship" after ordination. Religious priests are to have "laboratory courses" in pastoral work, psychiatry, sociology, and other modern disciplines and techniques necessary today for the spreading of the Gospel. This innovation is most striking, but the true significance of the Apostolic Constitution and the General Statutes goes much deeper. The new program thoroughly re-organizes the entire training for the religious priesthood, from the high-school years on up.

The system of training for the religious priesthood imposed by these recent documents represents a complete adaptation of the whole formation program to the needs of modern times. The canonical promulgation now appearing in English is of high importance to anyone, layman or cleric, because it reflects the far-reaching accommodation of the Church to the needs of the present day.

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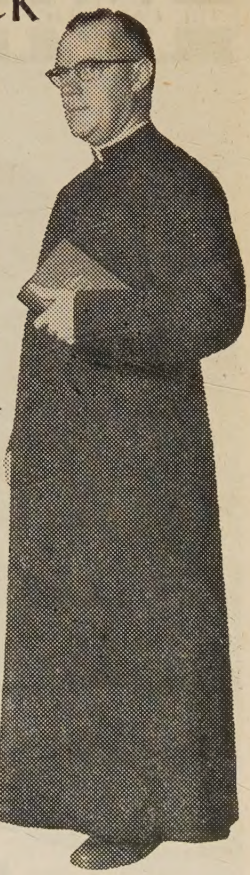

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The Illinois State Fair

ABOUT 45,000 pamphlets were distributed during the 10-day Illinois State Fair at Springfield at the end of August. It is estimated that 800,000 people visited the fair, often called the largest in the country. The pamphlets were distributed from a booth financed by Knights of Columbus councils of the Springfield Diocese and manned by volunteers from the Springfield CCD. The project is sponsored by the Diocesan Office for the Propagation of the Faith.

Among the most popular pamphlets were those dealing with divorce, birth-prevention, and Friday abstinence. A pamphlet entitled "TV and Your Child" also received wide distribution, according to booth officials.

BY Ship or Plane?

WE have, on various occasions—which are, we fondly hope, de officio — had to cross the Atlantic Ocean. Because our time was rigidly limited by deadlines at either terminus, we could never take more than three weeks to such an adventure.

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yesterday and how much water still remains to be traversed. You're a well kept prisoner. But you can get plenty of dainties, movies, and fresh air on your own terms. And as for bingo — !

It was the tipping, though, that broke this particular camel's back. The room and table steward must have three per cent of your fare, and the deck steward gets 15-20 per cent of your total expenditures. The bath steward gets his divvy, along with everyone else who has so much tipped his cap to you. This is ironclad and it is a formidable consideration.

So we have turned to the plane. Last time we flew Pan-American — 13 hours to London, a cozy seat by the window, impeccable courtesy, delicious meals, the fare is cheaper, and there is no tipping at all: not as glamorous, certainly, but far more satisfactory. But whatever your choice, if you're planning an overseas trip, perhaps during the Lourdes centennial year, OUR SUNDAY VISITOR'S travel department can serve you — and probably save money for you. O.S.V. is sponsoring seven European pilgrimages in 1958. Write for full details and illustrated folder.

Friend In Need?

A PRIEST is not necessarily the best person to have around in the case of a threatened disaster, believe it or not. At least that seems to be the moral of the following true story sent us by a friendly reader. During the recent earthquake in Mexico City three priests were staying in a hotel

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when the tremor struck about 3 a.m. One was unceremoniously dumped on the floor at the first shock. Thinking of the "last things" he rushed into the room next door and asked to go to confession. His fellow priest in the midst of the excitement and full of sleep muttered over him "Dominus sit in corde tuo in nomine Patris, et Filii, et Spiritus Sancti."

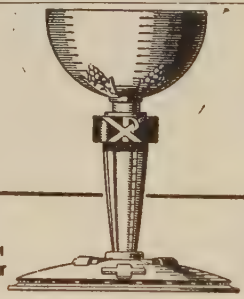
The Priest and Social Security

THE House has passed and sent to the Senate a bill to give priests and ministers two more years to decide whether they will come under the Social Security program as self-employed persons.

Under previous legislation, clergymen who wished to have their earnings in 1955 and subsequent years count toward social security coverage were required to have filed notice of this intention by the past April 15.

The new bill is H.R. 8892. The previous bill, passed in 1954, allowed ministers of religion to come under the social security system on the same basis as self-employed persons. Members of religious communities subject to the vow of poverty were explicitly excluded from the plan.

Rep. Thomas A. Jenkins of Ohio pointed out "that many ministers had not been adequately informed as to their rights to obtain Old



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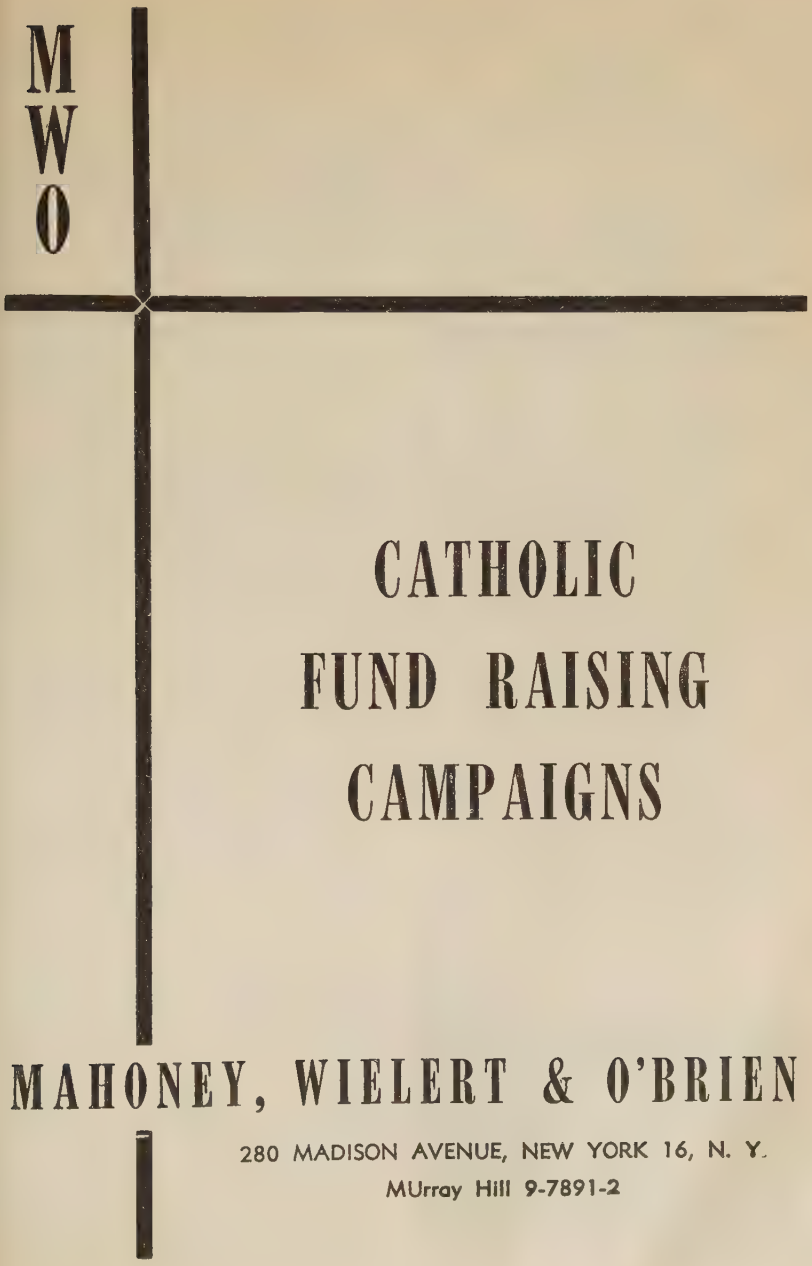

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Age Survivors Insurance coverage and the procedures they were required to follow to that end."

He said the new bill "is necessary to take care of situations where ministers have not acted at all to obtain coverage and to take care of situations where ministers have erroneously been treated as employees for social security purposes for the years 1955 and 1956."

Women Now Permitted In Church Choirs

THE Sacred Congregation of Rites has answered "Positive" to the following question:

Granted that a choir of men and women is never permited to take its place in the presbytery (sanctuary) or behind the altar, it is asked:

Whether such a choir, namely of men and women, can be put in a place called a "cantoria" (choir loft), as long as it is distant from the altar, near the church entrance or in another place in the wings of the church.

In comment, Father A. Bugnini, C.M., director of Ephmerides Liturgicae and a professor at the Pontifical Institute of Sacred Music in Rome, says:

"Mixed choirs. The Encyclical Letter "Musicae sacrae disciplina" (Sacred Music), (Dec. 25, 1955) allows them (Acta Apostolicae Sedis, vol. 48, no. 23, 1956). Present day legislation notably changes preceding legislation. St. Pius X absolutely prohibited mixed choirs. . . All legislation before and after the 'Motu proprio' conformed with this prohibition."

The pertinent paragraph in the

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Currente Calamo

Holy Father's Encyclical reads as follows: "Where it is impossible to have schools of singers or where there are not enough choirboys, it is allowed that a group of men and women or girls, located in a place outside the sanctuary set apart for the exclusive use of this group, can sing the liturgical texts at Solemn Mass, as long as the men are completely separated from the women and girls and everything unbecoming is avoided. The Ordinary is bound in conscience in this matter."

Apostate Priest Helps Reds

An Italian apostate priest who left the Society of Jesus and announced his "conversion" to communism five years ago has been named to a new professorship in the "history of Vatican Catholicism and Italian culture" at a communist-controlled university in Berlin.

East Berlin's Red radio announced that Allighiero Tondi has been named permanent visiting professor to fill the newly created chair at Humboldt University.

The announcement cited Tondi as a former member of the faculty of the Gregorian University in Rome and noted that he had been excommunicated. The defrocked priest was engaged in lecture work and adult education projects at the Gregorian University when he announced in 1952 that the Catholic Church was "outdated" and that he had become a communist.

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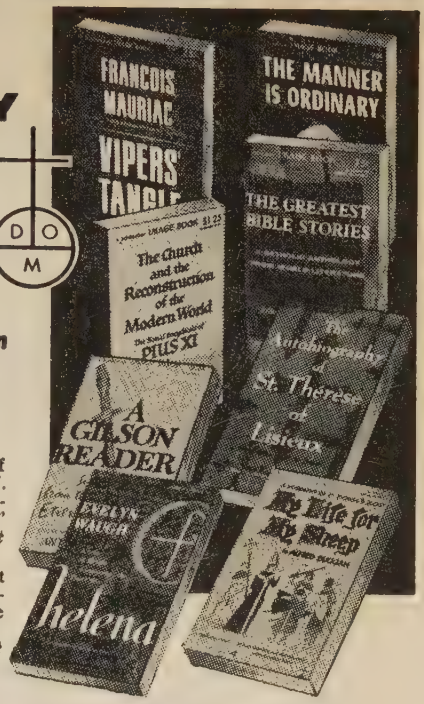

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that it had been shown that Father Tondi had already been linked to the Communist party "for some years." It said that both in his beliefs and in his morals he had led a "life in open opposition to that which he preached with so much apparent fervor."

Raised in Rome in an irreligious family, Tondi was baptized after getting his university degree in architectural engineering. He entered the Society of Jesus at the age of 28 in 1936.

His appointment to the Humboldt University post is assumed here to be an attempt to counteract the recent appointment of Professor Marcel Reding, prominent Catholic scholar, to the theology chair at West Berlin University.

Calling All Seminarians

SOMEONE sent us a copy of *The Reunion Record* which appears to be the diocesan organ of Tiruvalla, Kerala State, India. We were reading it with considerable interest but in random fashion till we came to a picture that brought us up short. Four adolescent Hindus stood on their heads in a row. Underneath the picture was the caption: "Yogabhiasa—head pause. Our Minor Seminarians practice this." On the opposite page was another picture which is not so easy to describe, not only because the picture itself was faded and blurred. Here four apparently older boys are doing some kind of back bend, described under the picture as a "wheel pause." Perhaps the gymnast among our readers will recognize this term.

We began to see the light when

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we read this note of explanation: "Our students have taken up the 'Yoga' exercise as practiced by the Hindu Sannyasis (Rishi). The report of the Indian Bishop's Conference (Seminary Section) speaks about us: 'at Tiruvalla the students immediately after rising are spending 15 minutes in Yoga exercises in use among the Sannyasis. It has been found that the practice has greatly benefited the health of the students: the common ailments are unknown among them; buoyancy of spirit is another result.' The Church can and do assimilate the best of every culture."

Mass In Stuttgart

THE Sixth Sunday After Pentecost found us in Stuttgart, a beautiful city with a charming personality of its own. For some reason or other, it impressed us very much as an overgrown village. Badly bombed during the war, it has been completely rebuilt. The church in which we assisted at Mass was spanking new, one of those antiseptic jobs with nothing in the corners—but beautiful.

The priest was in green, naturally enough, but so were the servers, great big fellows, with surplices cutting the calves of their legs.

Was it a High Mass? There were six candles lighted, but there was no choir. Instead, the congregation sang vernacular hymns all the way through. The hymnal, put out in 1949 by the "Bistum Rothenburg," had so far sold 700,000 copies. The celebrant would intone

(Continued on page 816)

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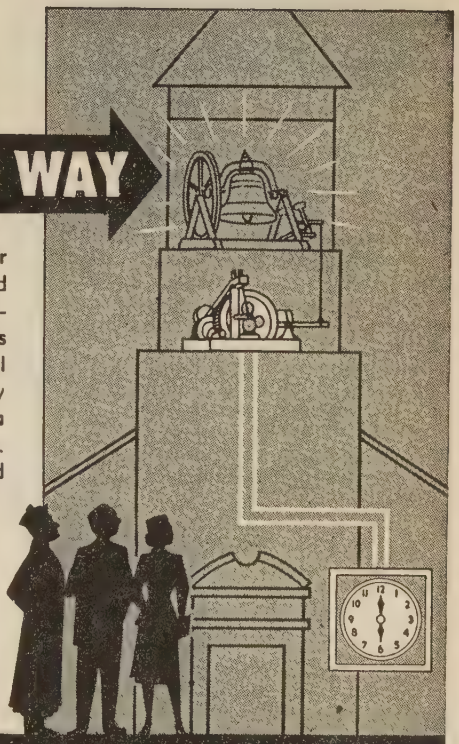

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THE PRIEST

THE PRIEST OCTOBER, 1957 VOL. 13, NO. 10

Editorial Comment

They Beat Us At Our Own Game

IT was back in 1950, that the managing editor of OUR SUNDAY VISITOR and THE PRIEST, then president of the Catholic Press Association, worked with Father Paul Bussard, editor of the *Catholic Digest,* and other members of the C.P.A. to organize a much needed religious publishers' cooperative group, made up of representatives of Catholic, Protestant and Jewish publishers. The group was hastily but effectively assembled in a time of crisis to appear before the House and Senate committees on Postal Service and to oppose alarming increases in second and third class mail rates which threatened the entire nonprofit religious press. The group, incidentally, was graciously and attentively heard by the legislators with the result that its proposals were written into the Postal regulations. Parishes as well as publishers benefitted to the extent of many thousands of dollars.

We are reminded of this now not only because of a new Postal Bill threatening us in Congress but chiefly because of a report in *Time* magazine (for August 19) that *Presbyterian Life* topped 1,000,000 circulation for the first time with its issue for August 10. Said *Time*: "*Presbyterian Life* announced proudly last week that it now reaches the 'largest number of Christians assembled in one list since the birth of Jesus.' "

The History

There is an interesting bit of history back of this for it was those same representatives of the Catholic press who explained to the circulation manager of *Presbyterian Life* the details of the "parish full coverage" plan then being pushed by a number of diocesan newspapers. He was immediately interested; he adopted the plan, and he has now reached *his* goal of one million circulation. Ironically, to date, seven years later, only one Catholic periodical has reached that mark! It is *Colum-*

bia and it, of course, goes automatically with membership to every member of the Knights of Columbus. In the weekly field OUR SUNDAY VISITOR and *The Register* are the only two Catholic publications even nearing the million mark, with both around 900,000. In the monthly field, *The Catholic Digest, Time* reports, has 884,820 circulation. Further, Father Bussard has openly declared his intention to reach one million by November of this year, when the Digest will reach its 21st birthday.

But, to quote *Time* again: "Apace with the resurgence of religion in the U. S., the church-sponsored slick paper biweekly (*Presbyterian Life*) in less than ten years has grown into the world's biggest paid-circulation religious magazine and has helped to make sweeping changes in the economics and editorial approach of religious journalism."

What lies behind this success? The old well-known "parish full coverage" plan originally devised by us Catholics but utilized effectively only by the Protestants. Continues *Time*: "Most copies of *Presbyterian Life* are sold directly to churches, which undertake to sign up members of the congregation at $1.00 per year (v $2.00 for individual mail subscribers), thus can sell advertising space (1956 ad revenue: $402,000) on the basis of audited circulation . . ."

The idea has apparently caught on widely in non-Catholic circles. Certainly it is a good idea, now proven to be such. *Time* also reports, "Using the same circulation system and editorial approach, Methodist-sponsored *Together* will probably pass a million by its first anniversary in October . . . Said *Together* publisher Clark: 'We feel we are reaching some of the marginal millions on the periphery of church interest.'"

Now it so happens that in the United States there are more than three times as many Catholics as there are Methodists while we outnumber the Presbyterians by more than eight to one. For that matter, a survey made by the National Council of Churches of Christ in the U. S. A. reveals that the Catholic Church in our nation has a membership almost twice as large as the Baptist group, the largest Protestant denomination. Catholics comprise 20% of the population; Protestants about 35%, broken up into hundreds of sects. Nor is it by any means sure that listed membership in a Protestant sect necessarily means that the individual attends church. Perhaps this is what is meant by publisher Clark when he referred to "the marginal millions on the periphery of church interest." It was our own Catholic press which first introduced the parish full coverage plan yet we alone have failed to profit fully. Why?

Together: The Catholic Press

The apparent over-simplified answer is the obvious fact that we have more than one hundred diocesan newspapers and, naturally, each Bishop wants his paper and needs his paper supported in his diocese before any national publication. This is as it should be, but the answer is largely irrelevant. Diocesan newspapers are not enough. They handle the local news of the week, express the authoritative mind of the Bishop, and perform their functions effectively. But they do not claim to contain sufficient instructive material to fill all the needs of the average layman. They are not geared to this; only rarely have facilities even to attempt it; and, in our experience, make no such supposition. This highlights the role of the national weekly press (OUR SUNDAY VISITOR, if you will) and of the weekly and monthly magazines. Thus the national and the local press are revealed as essential parts of the one over-all picture. They must be viewed as complementary. Together they do the job; singly, something is lacking to each.

There is, frankly, only one way in which the Catholic Press can attain its full potential. That is by having the pastors of our country get behind it and SELL it, as, all too clearly, Protestant church sponsored publications are now being SOLD by their pastors.

OUR SUNDAY VISITOR may be cited as an example of what could easily be done. At the present time O.S.V. is available in 12,156 of the 16,345 parishes in the country. Its publishers are justly proud of that coverage but deeply gratified for the cooperation of thousands of loyal pastors. But how many have considered selling the paper by plugging it from the pulpit and having men of the parish distribute copies after the Sunday Masses?

Each week the editor of O.S.V. sends with bundles of papers directed to pastors a "30-Second Pulpit Announcement." Where that announcement, is used, sales usually triple. Where, in addition to the pulpit announcement, men try to *hand* a copy of *O.S.V.* to one member of each family as the people leave the church (and accept contributions for it in collection baskets at the outer door of the vestibule), sales are actually multiplied by as much as twenty times.

Oddly enough, it is generally true that the larger the parish, the smaller the percentage of parishioners who regularly buy and read a Catholic weekly.

It is also true that unless Catholic literature is made easily available to the so-called average Catholic, he won't go out of his way to obtain it. He simply won't take the trouble. He will not, for example, "break ranks" when leaving

church to go to a vestibule table or pamphlet rack to buy a paper or a magazine. He will buy one—and read it—if it is handed to him and he can easily pay for it upon leaving the church.

Eighty per cent of our Catholics are urban people. They live in the big cities and in big parishes, but it is principally among them that the preponderance of mixed or invalid marriages prevail. It is also among them that we find our greatest number of fallen-aways (almost one-third of "born-Catholics" according to Father Joseph H. Fichter, S.J., sociologist of Loyola University now teaching at Notre Dame). How many of these Catholics could we help keep within the Church if they were to become regular readers of Catholic literature? Or how, except by making them readers of instructive Catholic literature, can we hope to reclaim them? The Apostolate of the Press is paramount. All of our modern Popes have emphasized this.

Hit or Miss?

The priest in his Sunday pulpit is a "one shot artist." He hits or misses within 15 minutes and cannot sight his target till the following Sunday. So far as the inevitably present little group of indifferent Catholics is concerned, those who are passively obeying the law of the Sabbath, he might just as well read them the Second Nocturn from his daily Office in the original Latin. Such people remind this writer of a deaf old friend of his who used to slip his hand into his cassock and flick off his hearing aid when he was bored with the company. On the contrary, an instructive Catholic weekly will at least be kept in the home and will eventually be looked at, if only casually at first, several times each week. It has a definite survival value which the sermon lacks. It can stir the interest of the indifferent as nothing else can. Better informed Catholics, with the grace of God, become better Catholics. Hence the instructive Catholic weekly can be the pastor's first assistant, but it can do its job only when the pastor gets behind it and sees to it that it gets into the homes of his people.

Suppose an intensive effort were made to put O.S.V. into every Catholic home. It now reaches approximately 11% of the 7,400,000 Catholic families in the United States. Its editors realize that the paper is, for the most part, reaching our best Catholics, those who need the paper least. But they also know from experience that the paper each week does get into the hands of the slipping, of many who have strayed for a while, and of non-Catholics who through it come to know something about the Church and God's plan for their salvation.

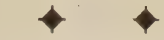
O.S.V. is a proved missionary in such cases.

They know, too, that the pastor can effectively get it into their hands. They must leave this part to you. But it is interesting to consider the possibility of Our Sunday Visitor reaching 50% of our families instead of only 11%. It would then have a circulation of some 3,700,000 each week. The amount of good which it does would be multiplied not merely five times but many times over.

There would be not merely a quantitative change — O.S.V. editors are not interested in mere statistics — but a qualitative one. In a significant way they (and you) would be preaching the gospel to every creature.

Why not give the idea a test in your parish?

—*G. J. Gustafson, S. S.*



Propaganda

Our Sunday Visitor is in the thick of an apostolic project that is unique in the annals of the Catholic Press. Of course, you must understand that OSV has a singularly devoted readership. Fantastic tales are told of readership responses to every appeal — truckloads of mail, literally.

Among the columnists in Our Sunday Visitor is a former Methodist minister by the name of Dale Francis. Dale writes of his experiences and impressions each week in a friendly, relaxed style, with a disarming kind of intimacy that has gained him a tremendous following over the years.

One Sunday a few months ago, he proposed "Operation Understanding." He asked each reader to take out a subscription for some Protestant preacher, not with the idea primarily of converting him, but mainly to clear up some of the lies and misunderstanding about our Church — so they could get to know us better and understand our motives.

The parsons will read The Visitor because religion is their profession and, anyway, they all have surpassing curiosity about what is going on in the "Church of Rome."

So far, Our Sunday Visitor has received close to $35,000 — enough for 11,660 subscribers. That's a lot of preachers, and the thing is still snowballing!

If you know of some strategic location for T@5 V¦:¦908, by the way, just let us know and we'll have the paper sent along (without revealing your name). Many of the readers have sent in contributions without designating any particular subscriber.

Needed: A Program For Convert Work

John A. O'Brien *A look at the record*

IN a city in the Midwest there are two neighboring parishes nearly identical. They have virtually the same number of families, and the families are of the same economic and social complexion. Each parish likewise has three priests. Here, however, the similarity comes to an abrupt and jarring end. In 1956 one parish had 67 converts, its neighbor had 16. Why the difference?

An examination discloses that the latter parish waits for the casual inquirer to screw up enough courage to come alone to the rectory, ring the doorbell and ask for instructions. There is no organized convert program, no enlistment of the laity as recruiters, no sermons on the duty of the laity to try to win converts and reclaim fallenaways, and no Inquiry Class. The switchman is asleep at the switch.

The first parish has a carefully planned convert program. An Inquiry Class is conducted four times a year: it is announced at all the Masses on the three preceding Sundays and all the parishioners are requested to spread the word to their non-Catholic friends and neighbors. They are asked to accompany their friends to the class and remain with them throughout the course.

They thus become the auxiliaries of the priest instructor: they provide their proteges with instruction manuals, prayerbooks, pamphlets, and other literature. They supplement the instruction of the priest with simple explanations of any point that may prove a bit obscure. They bring their friends to Mass and explain to them beforehand how to follow the Holy Sacrifice in their Missals or prayerbooks.

They stand as sponsors at the Baptism of their spiritual clients, kneel at their side when they make their first Holy Communion, act as sponsors at their Confirmation and enroll with them in the Convert Guild. They remain as their Big Brothers and Big Sisters in the practice of their faith. For the converts they are pillars of strength; for the priest instructor they are strong right arms bent in willing assistance.

Careful Planning

When a parish with two or three priests is averaging year after year more than fifty converts, it is the result not of chance or accident but of careful planning and diligent execution. Forty years ago, when the annual total of converts in most parishes was a mere handful, Monsignor McMenamin at the Denver Cathedral and Father A.B.C. Dunn at St.

Patrick's Church in Eau Claire were receiving large numbers. Why? Because each had an organized convert program: frequent Inquiry Classes that were well publicized, and the enlistment of the laity as recruiters.

Each personally received well over a thousand converts. It was not, however, merely a matter of personality, though a pleasant one always helps, but primarily of plan. The same plan under Father Casper E. Dowd, the assistant and later the successor to Father Dunn, yielded an equal harvest, while at Denver Monsignor McMenamin's yearly average of 62 converts has now passed the hundred mark. (Our last report was more than 1,000 converts in nine years!)

The comparison which we have made between two adjacent and comparable parishes might be extended to comparisons between comparable dioceses and archdioceses. This is precisely what Father Francis X. Meehan, professor of philosophy at St. John's Seminary, Brighton, Massachusetts, did in a stimulating paper presented at the Spring Clergy Conference of the Boston Archdiocese in 1957. Engaging in no mere platitudes, this alert and perceptive scholar placed the actual figures before them.

He called attention to the fact that archdioceses of similar size in Catholic population and in number of priests differ sharply in the number of converts: both in total number and in number per priest per year. The same is true of dioceses. The question is *why?* What variations are there of climate, topography, of racial, social and economic conditions, which would explain such pronounced differences?

Fair Basis for Comparison

It must be acknowledged, of course, that the average number of converts per priest does not always reflect accurately the true convert fruitfulness of a diocese. Why? Because in some dioceses more priests are in monasteries, seminaries, colleges and universities, and hence out of the pastoral ministry, than in others. Thus Bishop Pursley tells us that of the total of 334 priests in the Fort Wayne Diocese, not more than 150, or 45%, are engaged in the pastoral ministry, the rest being in educational, diocesan, and monastic work.

To determine the convert fruitfulness of a diocese, especially for purposes of comparison, it would be necessary first to ascertain the number engaged in essentially pastoral work. It is here that virtually all converts are won. Then it would be possible to compute the average number of converts per priest in the pastoral ministry, and institute fair and helpful comparisons.

In the statistical summary of the Catholic Directory this distinction is not made. Hence the

comparisons must be viewed with this reservation in mind. They may not be, however, without some suggestiveness and value. They are not instituted for any invidious purpose but simply that they may throw some light on where a diocese stands in relation to those of similar size. It is always better to know where one stands in a group than to work in the dark. The same is true of parishes and dioceses.

The Leaders

As his paper was presented before the publication of the 1957 Directory, Father Meehan used the 1956 Directory, but the picture is not appreciably altered by the figures in the latter one. A total of 129,913 converts was won by 48,165 priests—a national average of 2.7 converts. Leading all the archdioceses was Los Angeles with an average of 5.1. This is almost twice the national average and more than five times the lowest average of 0.9.

Tied for second place are Denver and Seattle with an average of 4.3, with Detroit ranking third with an average of 4. These are the only four archdioceses averaging 4 or more. Ranking next in order are St. Louis, San Francisco and St. Paul with averages of 3.7, 3.4 and 3.1 respectively. Tied for seventh place are Indianapolis and Portland, Oregon, with averages of 2.9. Baltimore with an average of 2.7 completes the list of the ten archdioceses which equal or better the national average.

Let us look now at the dioceses. Heading the list is San Diego with the magnificent average of 21.6 converts per priest. Tied for second place, with an average of 8, are Lansing and Nashville. Ranking next in order are Yakima 7.9, St. Augustine 6.1, Kansas City, Missouri, 5.7, Wheeling 5.5, Oklahoma City and Tulsa 5.4, St. Joseph 4.9, Dallas-Fort Worth and Savannah-Atlanta, both averaging 4.8 converts.

It is interesting to note that the only archdiocese whose average would entitle it to rank in that list of the first eleven dioceses is Los Angeles, which would rank eighth. In other words it would appear that, on the whole, more converts are being gained per priest in the less congested areas than in the archdioceses with huge populations concentrated in the urban areas.

Why Do They Lead?

Of even more significance is the question, Why are the ten archdioceses and the eleven dioceses just enumerated at the top of their respective lists? Why particularly are those eleven dioceses receiving from five to twenty-one times the average number—0.9—received by the four lowest dioceses on the list? The complete answer would doubtless demand much further study and research.

But are we far off in suggesting that basically the difference is due to the fact that the former have a well-organized convert program with Inquiry Classes operating in practically every parish, with the laity enlisted to recruit prospects, while the latter lack such a program and wait for the stray inquirer to knock at the rectory door?

We have been in touch with either the Ordinaries or priests of the ten top-ranking archdioceses and we have been impressed with the vigor with which the Inquiry Class program has been conducted. This same work is likewise featured in the eleven top-ranking dioceses. Of these San Diego, Wheeling and Dallas-Fort Worth have conducted Crusades for Souls, while Oklahoma City and Tulsa conducted a similar campaign, called Operation Understanding. In Lansing, Monsignor Gabriels has been conducting Inquiry Classes for more than fifty years, receiving 1,841 converts, and his inspiring example has been followed generally throughout the diocese.

Most significant of all is the record-breaking achievements of the priests of San Diego. If their average were achieved by every priest, we would have received in 1956 not merely 129,913 converts but 1,014,355! What is the secret of their amazing success? Here the answer is unmistakably clear. It is the Crusade for Souls which has been conducted annually since 1951. The crusade seeks to do two simple things: 1. Establish Information or Inquiry Classes in every parish. 2. Enlist the laity to recruit attendance at such classes.

The basic idea inspiring the whole program is this: A priest can instruct twenty or more truth seekers with much the same effort as is required to instruct one person, and with twenty times greater fruitfulness. No profound training in metaphysics or epistemology would seem to be required to grasp this simple truth, which lies at the heart of the whole convert movement throughout the world.

San Diego's Record

Let us scrutinize more closely the San Diego record. In 1950, 242 priests received 1,353 converts, averaging 5.6; in 1951, the total was 2,041, with an average of 8.2. The next year the total was 3,028, with an average of 12.7. By 1954 the total had climbed after repeated convert crusades to 5,262, with an average of 19.7. In 1955 the diocese reached an all-time high with a total of 5,989—an average of 21.6! In 1956, the total was 5,522—an average of 16.7. Its 1955 peak total of 5,989 was surpassed only by the huge archdiocese of Chicago with a total of 6,572 converts, which had an average of 2.6 per priest.

Here is convincing evidence of the fruitfulness of a diocesan

convert program carried on year after year with skill, vigor, and determination. This conclusion is further reenforced by the fact that 883, or 40 per cent, of the 2,192 increase in converts during 1956 over the previous year was registered by six dioceses which completed that year a Crusade for Souls. These dioceses were the four in Indiana, with a net increase of 662 converts, and Alexandria and Lafayette in Louisiana with a net increase of 221 converts.

Conclusions

The general conclusion that would seem to follow from this brief survey of the relative number of converts won by the various dioceses of the United States is this: Dioceses which, like parishes, have a well-organized convert program, make extensive use of Inquiry Classes operating three or four times a year in every parish, publicize them thoroughly, and enlist their laity to recruit prospects, receive the largest number of converts and of reclaimed fallenaways. Dioceses which lack such a program, and depend almost entirely upon casual inquirers to ring the rectory doorbell, have the least.

What is true of parishes is also true of dioceses. To win more than a trickle of converts we must not wait for them: we must go out after them. The salesmen of any earthly commodity would go into bankruptcy if they waited for prospects to call upon them. We too are salesmen of divine truth and we must press into our apostolate for Christ the most effective features of the salesman's art.

Christ did not say, "Sit at home and wait for people to come to you." On the contrary, He said, "*Go . . . teach* ye all nations . . . *Preach* the gospel to every creature." No Apostle understood the full significance of that divine command more thoroughly than St. Paul, who wore out a hundred pair of sandals in carrying the Gospel to all the nations in the vast Mediterranean world.

It is no wonder that he is called the Apostle to the Gentiles, to the nations of the world, and is honored as the greatest convert maker of all time. He couldn't win converts by sitting at home and waiting for them but by going after them, pursuing them everlastingly and going into home after home. Here is the real convert program for every parish and for every diocese.

"There are moments when We, the Episcopate, and the Clergy seem to take part in politics. In fact we are engaged on religious issues and with religious interests . . . That is not meddling with politics."—Pius XI.

The Altar

How it should be built and dressed

J. B. O'Connell

SACRIFICE is the chief act of worship and so the altar on which it is offered is the principal thing in any church. It is indeed the very reason of the church's existence; the main purpose of a church is to house an altar. And so the high altar, and it alone, is the focal point of a church that is properly constructed—its central and culminating point, and this should be emphasized by its position, form and ornamentation.

The altar is the stone of sacrifice and the Church makes provision for the austere, simple dignity that should belong to an object that is most sacred by its solemn consecration and hallowed by its daily use, and legislates for the honor and reverence due to it because of its exalted character and its symbolical significance.

In any permanent church or oratory the high altar should be a "fixed" altar, a consecrated one. A portable altar, as its name indicates, is not intended to replace a fixed altar; it is made for occasionl use only, normally outside a church, when Mass is celebrated in the open air or in some secular building. The practice of having in a permanent church a large, elaborate structure, having in the middle of the table an altar stone—which is, of course, the real altar—is alien from the mind of the Church. It is just a "fake," passing for a real altar.

But that an altar be *validly* consecrated it must be constructed as the rubrics require. The table must be one unbroken natural stone—symbolizing the personal unity of Christ— laid on supports (*stipites*) of natural stone, to which, in the course of the consecration ceremony, it is permanently fixed by an anointing with Chrism at the four corners of the table, joining the table to the supports (*quasi illa conjungens*),[1] joining it so inviolably that if it is thereafter separated even for a moment from its supports the altar loses its consecration[2]. In some of the modern designs for altars they are shown as constructed of a long table with only one central support, or with a base made up of loose stones cemented together to make a wall. How is such an altar to be validly

Father O'Connell sends this to us from Wales. He needs no introduction to those who have been following liturgical developments in recent decades.

[1] Roman Pontifical, **De Altaris Consecratione.**

[2] Code of Canon Law, canons 1197, 1; 1200, 1.

consecrated? How is the officiating prelate to make the essential anointings in the manner laid down by the rubrics of the Roman Pontifical?

Reverence And Honor

Once consecrated, the Church orders that a fixed altar receive due reverence and honor by being (a) clothed, (b) surmounted by a canopy, (c) kept free of all that does not concern its purpose as the stone on which sacrifice is offered.

(a) The altar represents Christ himself. The Church expressly states this in the fourth Lesson of the second Nocturn of Matins on the feast of the Dedication of the Lateran Basilica (November 9): "the altar which, anointed with oil, represents our Lord Jesus Christ, our victim and priest." At the ordination of a subdeacon these words occur: "For the altar of Holy Church is Christ himself, as John bears witness, when he tells us in his Apocalypse[1] that he beheld a golden altar, set before the throne, on and by which the offerings of the faithful are devoted to God the Father." And the Roman Pontifical adds: "The veils and corporals of this altar are Christ's members, that is God's faithful servants, with whom, as with costly raiment, the Lord is clad, as the Psalmist says, 'the Lord reigns as king, robed in majesty.' " And in the rite of the consecration of an altar in the Pontifical the messianic psalm 44, with its antiphon "God, thy own God, has anointed thee with the oil of gladness," is addressed to the altar, identifying it with the Anointed One, Christ.

The altar table, too, of the consecrated altar is marked with five crosses, recalling the five wounds of Christ's body. And so the altar is to be clothed not only with the linen cloths laid on its table—commemorative of the linens that wrapped up the body of the buried Lord—but also with an antependium or frontal. This is the true decoration of an altar and its oldest adornment—dating in the East from the fourth century and in the West from at least the fifth—prescribed by liturgical tradition, and expressly ordered by the rubrics of the Ceremonial of Bishops (I, xiii, 11, 16; xxix, 4), of the Missal (*Rubricae Generales,* xx; xviii, i), and of the new *Ritus Simplex* of Holy Week (passim).[2]

Threefold Purpose

The purpose of the frontal is threefold: (i) it is a covering of honor for that which represents the body of Christ; (ii) while its use is primarily for symbolical reasons, it also serves an aesthetic purpose; frontals made, for example, of lovely textiles (velvet, silk,

[1] viii, 3.

[2] The use of the frontal (pallium) is presumed throughout the Roman Pontifical.

brocade, etc.) are very beautiful and the sequence of their colors—white, red, green, violet, black—not only gives brilliance and variety, but is of great symbolical value, reminding us of "God's faithful servants with whom the Lord is clad"—of the purity of the confessors and virgins, of the blood of the martyrs—and of the sentiments which the different functions should arouse in us, hope, or penitence, or grief. Thus the unclothed altar of Good Friday has the highest dramatic value in its striking reminder of the spoliation and abandonment of Christ in his Passion.

(iii) The frontal serves another purpose: it helps to give the altar that architectural prominence which its central position in the liturgy demands. From the main entrance of the church the eye should be carried at once to the high altar, and one way of securing this is the arresting color of the frontal.

(b) According to liturgical tradition and the rubrics, the structure of an altar is not complete unless it be surmounted by a canopy. This mark of honor and distinction is derived from pre-Christian usage, both Jewish and pagan, and for the Christian altar dates from the fourth century. The late Benedictine Cardinal Ildefonso Schuster, Archbishop of Milan, insisted in his famous book *Liber Sacramentorum*[1] that the altar and its canopy should be regarded as one unit. "In the minds of the early Christians," he writes, "the altar could never be without the halo of its second nature, that is, the civory or baldaquin in marble or in silver. The altar in its entirety constituted the true tabernacle of the Most High, who assuredly could not dwell *sub divo* without a special roof of His own under the lofty vaulting of the *naos*."

While the canopy, whether civory on columns, or a hanging tester of baldaquin, has a protective value over the high altar, its chief purpose is symbolical. A canopy has always been used as a mark of honor due to a great personage for example, a king or bishop—over whose throne it is placed, over whom it is carried in procession, and so it is a most expressive manifestation of the altar's true dignity and majesty.

Severely Simple

The perfect altar is severly simple in its actual construction, and so the canopy, which can be highly ornamental (recall the magnificent bronze civory over the high altar of St. Patrick's Cathedral in New York, or the Bernini civory of the altar of the Vatican Basilica, or the Bentley civory in Westminster Cathedral) lends amplitude and majesty to it, and concentrates attention on

[1] English version, I, p. 163.

it as the focal point of the entire edifice. The use of the canopy over the high altar is prescribed by the Ceremonial of Bishops (I, xii, 13; xiii, 3; xiv, 1)[1], and over the altar of the Blessed Sacrament.[2] It has largely fallen into desuetude—so much the pity!—but is once more being restored by those who design altars in keeping with the mind of the Church, and understand the meaning of its liturgical laws.

(c) To secure the dignified austerity that befits the stone of sacrifice, the rubric of the Missal "De praeparatione altaris et ornamentorum ejus" (*Rubricae Generales,* XX), having set forth what is essential for the celebration of Mass—a consecrated stone altar, clothed with its three blessed linen cloths and its frontal (of the color of the day, if possible), cross and two candlesticks with lighted candles, missal-stand and altar chart—adds: "super altare nihil omnino ponatur, quad Missae sacrificium vel ipsius altaris ornatum non pertineat."

For many centuries nothing was placed on the table of the altar but the book of the gospels, only about the eleventh century was the cross placed thereon, and somewhat later one or more candlesticks, while all adornment was above or around the altar, not on it. Our early ancestors had too much respect for the consecrated stone of sacrifice to make it a mere table for the support of superfluous ornaments.

What rubric XX now means by *ornatus* is the reliquaries that the Ceremonial of Bishops (I, xii, 12) says may be on the altar *for great occasions* when the Bishop pontificates. It adds that, on such occasions, the altar may be "*studiose* ornata" (adorned with discretion) by vases of flowers.

The Cluttered Altar

The new *Ordo*[3] (1956) and the *Ritus Simplex*[4] (1957) of Holy Week also speak of flowers on the altar for Easter Day. In view of all this, what is to be thought of an altar cluttered up with candlesticks beyond those required for a function, with innumerable vases of flowers—set on shelves and stands, potted plants, and all the rest, making the altar resemble a stand at a flower show, and this not only on very great feasts, but for most of the year so that the floral adornment entirely loses its symbolic value as a sign of special joy and high festivity?

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[1] Cf. S.R.C. 1966, 2912, 35252.

[2] It is of interest to note that when S. Pius X drew up queries for the visitation of his diocese of Rome in 1904, one of them was: "Is there a hanging baldaquin or one supported on columns, over the altar of the Most Holy Sacrament?"

[3] Holy Saturday, § 29.

[4] Ib. § 67.

Many altars, especially from the fourteenth century to our own day, with their pseudo-classical towering retables, their gradines and—in the nineteenth century, particularly—their elaborate exposition thrones, preventing the tabernacle from being properly veiled and the altar cross from standing in its correct place,[1] were evidently designed by persons who had no idea of what an altar really is or its true purpose, and who made of it a show place for the display of their virtuosity and the fertility of their imaginations in creating colossal structures as examples of their skill with the chisel and paint brush. Probably they knew little and cared less about the Church's legislation regarding altars and, it would seem, they were deplorably ignorant of the symbolical and mystical elements that enter into the correct fabrication of an altar.

Since the beginning of the present century, however, there has been a greater awareness of the nature and purpose of an altar, a greater appreciation of even the aesthetic value of the rubrics that govern its construction—rubrics which *are* liturgical laws and not mere suggestions to be adopted or discarded as the architect or craftsman thinks fit. Much indeed is left in architectural design and ornament to the architect, artist, and craftsman, but they may not ignore the Church's requirements. Compliance with these will not hinder but help their quest of the beautiful. The Church while not aiming at beauty but at true and dignified worship has, in fact, created beauty.

Outstanding Errors

The outstanding errors in altar construction in our day, due to ignorance or neglect of the mind of the Church as set forth in her legislation, are: (a) exalting the accessory at the expense of the principal; (b) relegating to the background the real purpose of the altar; (c) ignoring the fundamental principle that the high altar is the focal point of the church, and that its construction and adornment—indeed, the construction of the entire building — should emphasize this fact; (d) overlooking the symbolical significance of the altar. These errors, however, are being gradually corrected, and it is heartening to see, in the newer designs for altars, that simplicity of construction and adornment is now the predominent feature and a more loyal compliance with liturgical law is in evidence, so that we may hope that the true beauty and dignity of the stone of sacrifice is about to be widely restored.

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[1] It is forbidden to stand it in an exposition throne (S.R.C. 35763, 41362).

They Prey On Those Who Pray

John Jay Daly — *They're out to 'get' us*

MICHAEL J. Dowd, captain of detectives and chief of the plain clothes detail at the United States Capitol, has knowledge of a band of con-men working throughout the nation. Master criminals, this ring preys on parish priests and mothers superior.

Money is wheedled each day and night by these men and women who play on the sympathy of kind-hearted people, Bishops, monsignori, brothers, nuns and even laymen and women connected with charitable organizations. They are known as soft touches because of kindly hearts and good intentions.

Captain Dowd broadcasts a warning: When in doubt, call the police.

Precinct files in the larger cities are loaded with cases concerning those who wander through America seeking to relieve religious personnel of cash.

Here is how it works:

Mother Superior of a girls' boarding school in the nation's capital received a phone call from a man who identified himself as pastor of a prominent Washington church:

"One of your nuns has a brother, a priest, who is in trouble," the nun was told.

"What kind of trouble?" she asked.

"Can't tell you over the phone—too serious."

"What can I do?"

"Financial help is needed."

"How much?"

"About $400."

"That is a lot of money."

"You can get it in a couple of hours and I'll call later . . . Better, I'll send a young priest."

Mother agreed to have the money ready for delivery. While waiting, she remembered her failure to learn the young priest's name. She called the pastor.

"He's in Rome," she was told. "Sailed from New York a week ago."

She talked to his assistant, was advised to call police. Two upholders of the law arrested the con man. He drew three months in prison. Had Mother testified against him in open court the sentence would have been a year. Being cloistered, she couldn't make a public appearance. So the schemer went on to other fields after his departure from prison.

And He Tried It Again

This case, according to Captain Dowd, happened about a year ago. The other day one of J. Edgar Hoover's young men of the Federal Bureau of

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Mr. Daly is a Washington newspaper reporter.

Investigation—FBI—called this same Mother Superior:

"What have I done now?" she asked the agent on the line.

"Everything is Okay, Mother," he said, enjoying her sense of humor. "We've caught that culprit who tried to swindle you out of $400. Remember how you handed him that marked money in a box, and the police got him?"

"Where did you catch him this time?"

"In Philadelphia. Since he had crossed state lines and was still operating he became our man—one of the Public Enemies."

In the City of Brotherly Love this portrayer of young priests—a married man, incidentally, who had deserted a wife and three children—called Mercy Hospital. He told the Mother Superior he was president of a university in Pittsburgh and had just learned that a young priest was, at that very moment, in the hospital's chapel, praying. In desperate circumstances, the young priest needed help.

Mother Superior rushed to the chapel and found a young priest sobbing. He wanted to know how she had learned of his plight. Yes, truly, he was in trouble—terrific trouble. He needed money. She got it for him. He thanked her profusely and departed for other conquests, but on his third attempt to dupe the innocent the FBI got him merely because another nun had had experience.

Always Going On

"This is going on all the time," according to Captain Dowd who, in the course of his police work, meets officers from all over the nation. "They tell me some strange tales about this business and I don't like it," says the captain. "I don't like to see my people fleeced. During my lifetime as a policeman and detective I've helped to run down some of these scoundrels, but we'll never break up the nefarious business entirely until priests and nuns get wise to the fact that all who come with a sorry tale are not honest. It pays to investigate."

Some of the cleverest conmen in captivity—and others still at large—have specialized in this particular field. Many times they are fallen-away Catholics. They know details of the religion, enough to help them ingratiate themselves. When they don clerical garb they know how to act.

"Some of them carry fake credentials," Captain Dowd said. "These fellows even fool parish priests. In turn, the priests hate to admit they were 'taken in' and that makes it doubly hard to catch the scoundrels."

The toll taken in this racket each year runs up into heavy money, according to police

authorities. Some of the minor criminals ask for only five or ten dollars. The 'big shots' go in for sizeable sums.

A 'Worthy' Cause

In Chicago, a leading lawyer was approached by a young priest—one of the ring—who showed a letter from the lawyer's good friend in Los Angeles:

"We're trying to get a young priest in from Australia," the visitor told the lawyer. "I'm on my way to Washington to arrange for a visa at the State Department. We need a bit of money."

It developed that this money would be repaid by the chancellor of the Los Angeles Archdiocese. It never was, naturally; and the police were set on the trail. In a roundabout way word of this betrayal of trust reached Captain Dowd in the United States Capitol—and he went to work. In about a month the young priest, the phoney, was behind bars.

"We might as well face the facts," Captain Dowd says. "The land is full of clever men—and women — who would rather fleece some innocent person out of a hundred dollars than make a thousand in a legitimate way. I believe it's a disease. For instance, the man who got the money from the lawyer in Chicago was picked up in Reno, Nevada, caught in a crooked crap game, playing with loaded dice. These people just cannot go straight."

How to detect these phonies, of course, is the number one problem. They are mighty clever. They know all the answers. They are actors, too, and play a role to the hilt. Some of them are discarded students from seminaries; not only that but disgruntled students. And they are out to make an easy living, says Captain Dowd, since they find it difficult to adjust to the world. They were not trained for commerce or industry, for office work or shop.

Too Proud Or Too Soft

"Half the time," according to Captain Dowd again, "victims of these unscrupulous people do not go to the police, ashamed of admitting they were duped. Or if they do call the police and an arrest is made, they fail to appear in court and prosecute the culprits. That is wrong. A criminal advances with his crime."

Sometimes the criminal goes a little bit too far. This was evidenced the day one of these con-men went direct to Captain Dowd at the Capitol Building itself and, in the garb of a priest, tried to "put the bite" on this old-timer. Fortunately, Captain Dowd had seen this man discard his collar and tie in a station wagon on the Capitol grounds and substitute these for a rabbi and a Roman collar.

"I had him dead to rights when I gave him the license number of his station wagon and told him what I had seen," said the detective.

That the crooks who operate in this racket do not play favorites is proved by the fact, according to Captain Dowd, that Episcopal ministers, and clergymen of many faiths, are among their victims.

Men of the cloth — "holy men," as they are known to the crooks—are easy to do business with if you are a crook because of their kindly outlook on life. To them all men—and women—are innocent until proved guilty. Even when the culprits are proved guilty the men and women of religious tendencies do not want to prosecute. "Forgive them," is the theme, "for they know not what they do."

"But they do know what they're doing," according to "Mike" Dowd — "and they're up to no good."

Godlessness In Action

"On another gruesome day there came to my hospital tent seven little boys and an emaciated young man who was barely conscious. The children looked like zombies. Thick pus was running from their ears and a few of them still had queer looking things protruding from their heads—chopsticks!

"We pieced together the story. The Communists had caught the schoolteacher leading his class in the Lord's Prayer. They made him repeat it for them, line by line, and made a mockery of their words. 'Give us this day our daily bread.' Then they said to the children: 'Who gives you bread? God? No! The state!' When the lesson was ended, they led the pupils a different kind of lesson. Two Viet-Minh guards held a child by the arms and another grasped his head. Then the leader rammed the chopstick deep into each ear splitting the canal and shattering the inner ear. When all seven children had been 'treated,' the guards turned to the teacher. They drew forth his tongue with pincers and sawed it off with a blunt bayonet."—"Deliver Us From Evil" by Dr. Thomas Dooley.

The People And The Priesthood

Walter F. Malloy — *Have they the right idea?*

THE purpose of this article is not the encouraging of vocations, although sermons on the priesthood will almost certainly have results in that direction. The purpose is broader—the need of instruction for the laity. For their religion to be solidly based, there must be an appreciation of the priesthood. Difficult though it be to communicate an awareness of what is so mysterious and profound, the need is so great as to demand the attempt. Considerable trouble in expressing this need is saved by quoting Cardinal Suhard. He writes in his pastoral *Priests Among Men*: "Our age has secularized, naturalized and humanized the priest. To get back to the meaning of God it is necessary to get back again to the meaning of the priesthood. There is no return to God without a return to the priest."

It is probably true that no one has profited more from the Cardinal's writing than the priest. If this be so, the need of the laity is all the more striking.

It would be unreal on the one hand to overlook the amazing appreciation of the priesthood in so many of our people: found in a particular way among the lesser educated, it is evidence of the effects of Faith. Every priest is humbled in the frequent encountering of this attitude. However, the humanizing of the priest in the minds of more and more people is leading to results that are more than unfortunate.

Any one of us can probably think of a number of incidents which demonstrate this attitude. Even if, in isolation, they are insignificant, yet, when viewed as symptoms, they are enough to cause concern. There was the young lady who objected to sending complimentary tickets to a play to the local clergy, "*because they are no different from others* when they are not saying Mass or administering the Sacraments." There was the man who objected because his seminarian brother applied for a mission diocese. His objection, "no chance for advancement," mirrors the attitude that the priesthood is just one of the professions.

We have all heard comparisons of priests and ministers on the basis of talent or ability, as though these were the principal differences. Perhaps more striking is the open defiance of their priests and Bishops by people who do not welcome Christ's social teach-

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Father Malloy is one of the Diocesan Missionary Fathers in Richmond, Virginia.

ing, as presented in the current integration problems. Not commonly, but too often, there is encountered the vague objection to our missions to non-Catholics as a kind of invasion of the rights of others. I repeat that, taken singly, these few examples mean little. But they are indications.

Human Respect?

There can be no doubt of the general respect accorded the priest almost everywhere. But so much of this respect is for human reasons. They see the man. For their own sake, our people must see more. And the more clearly they see beyond the man, the richer will their religious life be.

It is so easy to see just the man. Indeed there is an extensive interest in simply the human side of the priest, as evidenced in the response to some recent books that tell the "inside story" of the priest. Add, too, the popularity of the recent flood of cartoons. These contribute little to appreciation of the priesthood and can do positive harm unless the reader knows what the priesthood is.

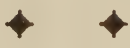
In some way—and how else but by sermon and instruction?—the laity must be taught the profound realities involved in the priesthood, if they are to appreciate Our Savior as savior and His saving plan as it is saving them. Their loss is great if they do not know the priesthood's connection with the priesthood of Christ: That it has an absolutely essential role in their salvation and the salvation of the entire world; that ordination changes the priest in his being, making him actually "different," and beyond comparison with any other priesthood; that the present, living priest whom they see, is continuing the life of *The Priest,* just as He is; that the priest is always, at every moment a priest; that he is to consecrate the Eucharistic Body and also the actions of the Mystical Body of Christ; that the priesthood is to be in the world all the things Christ is as Mediator; that the priest has the same right to act—to save—that Christ has as Priest.

Beneficent Results

It need not be unwarranted optimism to expect in those who are brought to this awareness, a deeper appreciation of what Christ has accomplished and is accomplishing in their souls. There will result, too, a greater appreciation of the Mass and the Sacraments. Much more readily will they learn "sentire cum Ecclesia," e. g. as regards the social teaching of the Church and Catholic education guided by the priest. There may even be a better response to our own poor efforts in the pulpit.

Introducing the priesthood as a topic would perhaps be clumsy except on a particular occasion, but this need be no problem. At first glance, only Holy Thursday seems eminently suitable. But Good Friday is another appropriate day. The Annunciation gives occasion for a better appreciation of the Priesthood of Christ. Christmas can be saved from the sentimental by this topic. Pentecost can show the guidance of the priesthood by the Holy Spirit. The Ascension allows an explanation of the command "Go and teach" or "I will be with you all days." Then there are the feast days of the Apostles, St. Pius X, St. John Vianney, the first Mass of a priest, a priest's funeral, a series on the Sacraments, mission instructions, talks to parish societies, etc.

There is a temptation to dwell at length on the possible good results of such sermons and instructions—particularly on the number and quality of vocations and the reduction of obstacles and hazards in the work of a priest. However, the time spent in preparing even one talk will start the train of thought. Countless possibilities will be seen. Finally, an indirect result of our efforts, but by no means the least important, will be the renewed appreciation of the priesthood in our own minds.



Khrushchev's Foe

A Russian Jesuit who speaks English with an Irish accent which he acquired in Dublin stands high on the hate-list of Nikita Khrushchev.

This was revealed at a recent press conference in Moscow when the Russian leader was asked to name some of the people he considered most dangerous to Soviet influence.

In reply, Khrushchev mentioned a number of well-known names. Then he added: "Father Urusov."

The forty-two-year-old Jesuit is the son of a Tartar prince murdered by the Reds in 1917. His world-wide propaganda work has earned him the bitter hatred of the Soviets.

While he was a student in Rome Father Urusov had an attack of tuberculosis and was sent to convalesce at the Jesuit House of Studies, Milltown, Dublin. During his stay there he learned English, which was to prove so useful in his battle against Communism.

He is now at Fordham University, New York, directing the Institute for Contemporary Russian Studies.—**The Irish Digest.**

John Knox, Priest

Scotland's evil genius

Piers Compton, Esq.

THE congregation gathered in St. Giles' Church, Edinburgh, gazed curiously at the man who mounted into the pulpit. So this was their leader, their spokesman who thundered against the corruption of Rome and who had drawn up a Confession of Faith to suit the new Protestant party . . .

He was Father John Knox, a man of about 50 in the middle of that year (1560), a native of the East Lothian township of Haddington, who had passed through the University of St. Andrews and then taken orders.

According to his own confession (and although Calvinist by nature he was not without a certain wry humour) he became "one of Baal's shaven sort." He was also an ecclesiastical notary; but of his service as a priest there is no record.

It is certain that the Reformation troubles and the Lutheran doctrines gained sympathy with him from the start. Tracts and pamphlets, directed against Catholic belief and discipline, were smuggled into Scotland despite the watchful eye of Cardinal Beaton who, in the castle of St. Andrews, heard how mobs of extremists were already attacking religious houses.

But even apart from these issues, opinion was divided in Scotland on political grounds. For the common enemy to most Scots was the English king, Henry VIII, under whom the Reformation forces in England were sweeping into power. This procedure excited the greed of the Scottish nobles, who saw that by becoming Protestant one also became a sharer in Church spoil.

Opposed to this was the traditional alliance, as an anti-English measure, between Scotland and France; and Cardinal Beaton, whose stand as representative of the Catholic Church was deplored by those excited by the prospect of its plunder, supported that alliance—as he did, indeed, every move that made for Scottish independence.

The national, internal, and private situations were thus highly complicated; but, as so often happens, the way out was pointed by a fanatic.

He was George Wishart, a young preacher of iron will and flaming Lutheran tongue, who attracted Knox when the latter, perhaps already an apostate by intention, was acting as children's tutor.

Wishart was one of the pro-English party who were pledged to overthrow Beaton and to betray Scotland to the Protestant government of

New Fee Plan Lowers Cost of Fund-Raising

By Charles J. Francis

For years, many professional fund-raising organizations have operated on the basis of a fee in proportion to the goal set. When goals were not reached, the clients were still obligated to pay the same fee.

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". . . Our goal was exceeded by more than 33%, and perhaps the most important result is the satisfaction expressed by the parishioners. I was hospitalized during the entire period the campaign was being conducted which perhaps is the reason for my confidence in The Charles J. Francis Company, as well as my reason for recommending that your services be considered in any parish planning a fund-raising campaign."

Father Robert McCarthy
Chancellor,
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Father Wm. T. Dolan
St. Patrick's Church,
Bethel, Kansas

"I was extremely well-pleased with the campaign conducted early last summer for St. Patrick's Parish by The Charles J. Francis Company. The work done for our Parish was beneficial in many ways; and I feel it a matter of great importance that the effort was smoothly and effectively carried out without pressure of any kind."

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Henry VIII. As such he was arrested and burned for treason and heresy which, although a normal enough sentence according to the legal code of the day, released the evil passions of the fanatical mob.

The Cardinal was attacked and butchered in his archiepiscopal castle. Knox applauded the act, and then joined the murderers who, relying on English help, barricaded themselves within the castle while the Scottish authorities, who looked to France for assistance, kept up a sort of siege that lasted for months.

During that time a mixed bag of desperadoes and blackguards, men who, in the modern sense, were "wanted," joined the nucleus of Scottish Protestants within the castle. It was virtually a comic-opera siege, with members of the garrison passing in and out at will, through an enemy that lacked strength either to close in or to prevent them coming and going.

Knox To The Fore

It was in such an atmosphere that John Knox discovered the place he occupies in history. For those in the castle who favored the changes in religion pressed him to be their leader. He had a raw, savage tongue; a gift of language that might have come direct from the more burning pages of the Old Testament (the Gospels, the words of Christ, never seemed to figure in his thought); and he stood before that gaunt circle of joyless rebels in the dark majesty of a prophet called by a vengeful God to be the mouthpiece of the Protestant faith.

Now there was in Knox a certain timidity of character. Perhaps he had twinges of moral recollection since he was, after all, a man reared in the authority of the Catholic Church; or perhaps he feared physical danger. At any rate, he held back, made excuses, expressed doubt of himself.

Then, suddenly, he changed; accepted the flaming role that was offered him, and the thing was done. From that moment his voice took on more thunder; became violently anti-Papal, a living lash that henceforth never ceased to beat down upon whatever obstacle stood in the way of the self-constituted "reform."

The Protestant cause in Scotland had at last found its leader; a man who (as was said of Knox) struck at the roots whereas others merely snipped the branches. But before the battle could be fairly joined, some French vessels, called in by Mary of Guise (the Queen-Mother, who was acting as regent for Mary, Queen of Scots, then in France), appeared in the bay.

The castle garrison, threatened with bombardment, were

forced to surrender, and Knox with others of the rebel leaders was carried off, prisoner, to France. From Rouen he was sent to the River Loire, where for 19 months he worked on the galleys.

Touching that period, those who sympathize with Knox's work remind us of the iron, bodily and mental, that he endured as part of a galley-slave's inescapable torment; while those who oppose him recall how, during that time, he was yet able to write theological treatises.

English Influence

Meantime the Protestant Edward VI had ascended the English throne, and in the spring of 1548 he made special representations to the French king, as a result of which Knox was freed.

He made his way through England, where he became as great a power as he had been in Scotland, preaching, influencing Cranmer who was drawing up the Second Prayer Book of Edward VI, and securing the insertion of the rubric which declared that, although Holy Communion was taken kneeling, "no adoration is intended or ought to be done."

He was offered the See of Rochester, but he refused it, anticipating trouble when the sickly Edward died—an event which occurred in 1553 and left the throne to the Catholic Mary Tudor.

It was then that the Reformer, and not for the only time, yielded to the nervous strain that tinctured his resolution. For he fled abroad, residing mostly in Switzerland, where he finally accepted the dark creed of Calvinism as basis for his ecclesiastical policy.

Then came a sudden visit to his native country where, his reputation untouched by absence, he was still hailed as leader and spokesman, the shaper of Protestant Scotland under God.

But once again, despite their pleading and their dependence upon him, he deserted his followers. For it came to Knox's ears that he was about to be called before a convention of orthodox clergy, and the man who, while encouraging others to invite persecution, yet lacked, within himself, the more-than-nerve that makes a martyr, was glad to return to the safety of Calvinist Geneva.

When next he set foot in Scotland—and it was only after the death of Mary Tudor—it was to find the anti-Catholic party growing in power and still, despite his defection, as ready as ever to fall in behind him. His most redoubtable and nearest opponent, the Queen-Mother, died soon afterwards, and the way was now clear for Knox, aided

by the irreligious and self-seeking nobles, to draw up a Confession of Faith for the Protestant body.

Catholics Under Persecution

By this the Catholic Church was disestablished and the authority of the Pope, who was declared to be anti-Christ, was abolished in Scotland. Since belief in the Real Presence was condemned as idolatry, the Mass was naturally made illegal with penalties (including death) for those who adhered to it. Churches were ordered to be built like barns. Sunday became a day of gloom, and even the most innocent pleasure was stigmatized as sin. Bishops, whom Knox likened to servants of the devil, were replaced by a Presbyterian form of administration and supervision in which lay "elders" were given a voice.

This, carried out with a passionate energy, was the work of the man who declared that a single Mass was more fearful to him than the landing of 10,000 armed enemies; who guaranteed the Almighty's protection to those who agreed with him, and as easily consigned to hell those who ventured a remonstrance; who, as minister in charge of Edinburgh, was the infallible incarnation of the Lowland Kirk, a man not tall, with long beard turning from black to grey, large doleful eyes and hollow cheeks—a striking contrast, as he stood in the pulpit, to a typically Franciscan type.

The uncouth and boorish side of Knox was shown by his attitude to Mary, Queen of Scots who, as a young widow, returned to Scotland in 1561, a devoted Catholic whose only course, at the time, was to place herself under the governance of her half-brother, Lord James Stuart, who had linked his future with the Protestants.

It is more than likely that Knox, who denounced all authority except his own, felt inferior in Mary's presence. He may, too, as someone who had deserted his post and his party more than once, have liked to think he was restoring his own damaged dignity by bullying a queen; for bully he did, even to the point of making one of his strongest supporters wish that he would deal more gently with Mary.

Consent To Murder

It may also have been that her physical attraction (for even the dismal Knox was susceptible) made him take a perverse satisfaction in speaking coarsely in her presence, as when, for instance, he referred to the Church as the "Roman harlot." Certain it is that he knew of the plot to murder her Italian secretary, Rizzio. His name appears, in a letter in the State Paper Office,

among the list of conspirators.

He fled with them to Ayrshire after the murder, and only returned when the Protestant lords had gained ascendency over the Queen who refused to sanction Knox's articles of belief and who gave him back, point for point, the arguments he launched against her Faith.

Once at least he reduced her to tears, and this he seemed to regard as a personal triumph, since he gloatingly recalled that the page-boy could hardly find enough handkerchiefs for her . . .

But the eyes of Knox, judging by his portrait, tell their own story. He died in 1572, tired of the world and aware (by his own confession) that the world was weary of him; the world he swept bare of the things with which God and man had adorned it and which appeared, torn as it was by the treachery and greed of those who advantaged themselves in its spoiled re-shaping, not good at the last.

The Vitality Of Dogma

Dogma is not dead; nor is it static. Without change, it develops; it unfolds itself. The Church is not a rock. It is built on a rock. That is why it can grow mightily, straining for perfection and ultimate triumph with reckless abandon, with divine freedom. It can apply its most ancient principles to the most modern needs with perfect adequacy and calm immunity. It can reach out with its saving power to the dimensions of the universe: the Church is built on a rock — it has no fear of tumbling.

Fr. William, O.C.D. in *Spiritual Life*

Use The Laity!

Emil Holtel, O.F.M.

We can't do it all by ourselves

POPE PIUS X, saint that he was, had an unusually keen insight into the needs of the Church. At one time, with many of the Cardinals gathered around him, he asked them what in their opinion is the most necessary for and capable of rebuilding society and restoring religion to its rightful place.

"Build more schools," said one Cardinal. "The Catholic school system can save the world."

"No," said another, "we need more churches. Too many people are unable to attend the few and scattered churches."

"We need more priests," said another, and so on. Each had his own panacea for the evils of the world.

"No, no, Your Eminences," said the Holy Father, "what society and the Church need most today is a strong, militant, saintly group of lay apostles in every Catholic parish in the world."

A short time ago I read a marvelous little book. Catherine De Hueck writes beautifully, pleadingly, to seminarians and priests in this book called *Dear Seminarian.* Being an apostle herself, she naturally has a lot to say about lay apostles.

The work of the parish priest, she says, is immense. How can he possibly take care of all his people? That's where the lay apostles come in, says Catherine De Hueck. The priest must get his people to help him. Many, many good Catholic people want to help, to be apostolic, but they just can't be! Quite often we are distrustful of such "laicism"; more often we don't realize the tremendous possibilities of a parish apostolate. For that reason Catherine De Hueck pleads with seminarians and priests to learn about the lay apostolate and to teach the people their great privilege of spreading Christ and how they are to do it.

Patience Pays Off

It is true, it often seems that we can do things much more quickly and efficiently by ourselves. It takes so long to train others, and frequently it isn't done right anyway. It almost seems we would do better by spending the time necessary to train others in doing it ourselves. But, even though this may be true in the beginning, still patient effort pays off a hundredfold in the end.

Pope Pius X convinced me that the lay apostolate is im-

Father Emil writes from Holy Family Friary, Oldenburg, Indiana.

portant; Catherine De Hueck made me feel that I not only *want* to learn about the lay apostolate, but that I *have* to. In so many places the apostolate is suffering simply because there are no organized lay ventures.

I wish I could be more optimistic about the welfare of religion and souls. Surely, statistics look good. Thousands upon thousands are entering the Church. The Catholic population is in the high millions. Adult converts are increasing. The Church's influence is penetrating everywhere. Yet, according to the oft-quoted cliché, statistics are the worst of lies. Thousands who fall away from the Church just don't hit the records. The millions who still "love" the Church, but seldom, if ever, cross the threshold of the churchdoor, aren't in the national almanacs.

A Statistical Pessimism

It's true, my pessimism also is based on statistics, but from experience I always put more faith in the pessimistic ones than in the optimistic. Human nature has a way of glorifying the beautiful and covering the ugly. And thank heaven that generally it is that way! We have enough pessimists already. But it's good to be realistic too. Catholicism in traditionally "Catholic" countries is suffering seriously. The strongholds of the Church, such as France, Spain, and Italy sadly report that their church attendance is falling below the fifty per cent mark! How frightening! It is always a source of sorrow to see one or two of a family, a school, or a community go astray. How can that compare with the sorrow of seeing the majority abandoning Christ?

Abbé Michonneau in his enlightening book, *Revolution in a City Parish,* draws the sad picture of his parish as he first saw it. Of the total population of his parish, five per cent went to Mass and the sacraments! The Gospel story speaks touchingly of the Good Shepherd, Who so solicitously left the ninety-nine and suffered many hardships to recover the one lost sheep. What sorrow must not the Good Shepherd feel in our day when not the one is lost, but the ninety-nine?

Fortunately, the Church in the United States is not faring half so badly. The Church is organizationally strong, and there are many faithful followers of Christ. But the fertile field of the Church in the United States certainly is not without an abundance of cockle. Thousands, enticed by the allurements of secularism, are falling behind the flock, and often deliberately gamboling away. That is one of the many places where the lay apostles come in, to save those sheep dragging behind and

those already stuck in the thorns and brambles of worldliness and heresy. Of course, the apostleship of the laity alone will not bring back the ninety-nine. The task is tremendous! The pastor with his two or three assistants cannot build the school, take care of the "faithful," care for the sick, and round up the wayward sheep which can be found within the boundaries of the oversized parish territory. But that is just why priests need lay apostles.

Only the people themselves can get into contact with all the ninety-nine. The priest cannot sell Catholicity from door to door. But the people can radiate Christ in the factory, at the football game, at the card party, over the council table, and on the streets, even from door to door. That is part of the apostolate of the laity.

The Goddess Of Reason

AN interesting personal history of the effects of the inner revolt is found in what happened to the woman the French Revolutionists enthroned as the goddess of reason when the nation decided to live without God.

This woman received perhaps as much adulation and worship as any woman in history, but in the obituary notices of the papers of Paris on August 1, 1817, we read the following:

"Died, within these few days, in the hospital of Pauper Lunatics of Sal Petriere, where she had lived unpitied and unknown for many years, the famous Theroigne de Mericourt (the goddess of reason), the most remarkable of the heroines of the Revolution."

This was the women who was seated on the throne by Fouche and Carnot in the Champ de Mars and hailed alternately as the goddess of reason and liberty. In the prime of her life she was taught publicly to blaspheme her Creator, dishonor her sex, and for the last twenty years of her life she was subject to the greatest of human calamities—the deprivation of reason. The few lucid intervals she had were filled up with the most heart-rending lamentations. She died at the age of 57.

—Bishop Sheen.

'Go, Man, Go!'

No souls saved by sitting down

Edmund T. Meehan

THIS is a magazine for priests. We submit therefore an article for priests. Perhaps someone has written on this matter previously. If so we think it will not go amiss to have it brought to our attention again.

It is not to start a controversy between pastors and assistants. As a pastor I give full credit to present-day assistants. They have more brains than I ever thought of having at my own ordination. As the saying has it, they are "ready, willing and able." From my observation however, they, and I dare say even we before them, on entry to our initial assignment, fall into a certain pattern. Even without the pastor telling them, they seem to feel and understand that the work of an assistant is to take house-duty with its usual office visitors, sick calls, routine visits to the local hospital. If the pastor isn't on the alert this pattern will become a habit, and the real purpose of a priest will be forgotten: "And leaving the ninety-nine he went after the lost sheep;" "There shall be joy in heaven upon one sinner doing penance more than upon ninety-nine just who need not penance:" "Going therefore teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, . . . and behold I am with you all days even to the end of the world."

If there is one element of the priest's flock which deserves special care and attention it is that portion which comprises the wayward children of the family of God. The first Priest of the New Law had come, not to save the just, but to call sinners to repentance. He proclaimed that those who were well needed not the physician, but rather those who were sick. To emphasize this aspect of His saving mission, the Savior of the world gave so much time to the poor wandering children of Israel that He was contemptuously called "the friend of publicans and sinners."

Following the pattern we have outlined above, you run into a competition between pastor and assistants running downstairs to see practically the same people who generally are in good spiritual condition. Meeting the people after Mass on Sunday is advised by many authors but once again you are meeting and greeting those who are more or less already saved. Hospital work, if you will only examine it, is

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Father Meehan is pastor of St. Mary's Church, Rosebank, N.Y.

usually a lot of duplication. First of all, the hospital will either have its resident chaplain or a set of priests from a neighboring parish who attend the spiritual needs of the patients. So that when Father Pastor or Assistant goes in, it is, as the parishioners say, "so nice," but once again, aren't we saving the saved? If that person has his own doctor, several other physicians don't start running in just to say "Hello."

Then there is the matter of parish societies. If the members can be trained to help the priest in some measure with true apostolic work, all well and good. But if as so often happens, the time of a meeting is taken up exclusively with a cake-sale, a clambake or other social, then truly can a priest, a specialist in his field, say, "Cui bono?" Here once again we are saving the saved. And the percentage of parishioners in these societies is relatively small. So we say, unless they are trained and willing to do apostolic work, we see little use of their existence. The reason is that they are time-consumers and time-losers.

God's Enemies

I stop a moment from typing and look out over blocks and blocks of buildings in this parish. In them with my mind's eye I can see a great number of enemies. If they were my personal enemies I might be afraid to step out of the house for fear of being hit by a bullet. They are not mine, but they are God's enemies, for God has said, "He that is not with me is against me; he that gathereth not with me, scattereth." Not seeing eye to eye with His Commandments they are His enemies; and so I don't mind stepping outside the house at all. In fact, I can very easily become totally unmindful of them, stop in the street and pass the time of day with them, without ever referring to their spiritual condition and their want of friendship with God.

A plan of action can be presented in one short paragraph:

Since the pastor is generally the oldest and, let us conclude, less agile for walking streets and climbing stairs, he can take care of the rectory: office calls, etc. Where a secretary is engaged she can attend to many routine matters, like Mass cards, messages, and the like. Leave the hospitals for the most part to the chaplains of same. In this way, the assistant or assistants are left free for the work for which they have been ordained, and for the ones for whom Christ died: sinners.

Think of so many Maryknollers, Divine Word Fathers, Columbans, Jesuits, Passionists, Redemptorists, Franciscans, etc. going into foreign lands where their only func-

tion will be to bring a knowledge of the faith to pagans, and then with God's grace, the Sacraments. In a word, bringing sinners to Christ. And here we are with the same opportunity at our very doorstep, and so many times we are missing the boat completely. We know of one parish, where, believe it or not, more than half of its people miss Sunday Mass. Therefore, they probably miss their Easter Duty. When deaths occur there are all sorts of mix-ups because Christian Burial must be refused, a gesture which is seldom understood by their lukewarm relatives. In the parish we speak of, and we have now observed it for a period of several years, little has been done in the way of house-to-house visitation, because those of the staff can't seem to grasp this fundamental truth.

Home Visitation

Missions, novenas, triduums have been held. Opportunities for confessions at least three times a week. But the readers know as well as ourselves that the big fish seldom come looking to be caught; it requires a great deal of ingenuity on the part of the fisherman to bring them in. The probability is then that they will not come by reason of a Mission; but they can at least be seen and interviewed in a home visit. (We have published this information with the permission of the pastor concerned.)

Home visits present a tedious task. It isn't easy to visit and talk with people who present all types of objections. It goes without saying that far more than reasoning, the work requires prayer and sacrifice on our part; and recommendation for prayer must be made to at least one of the cloistered Orders which have been established in the diocese precisely to pray for the problems of its priests.

"Understand what I tell you, for the Lord will give you wisdom. Where a proneness to evil is linked with a position of power, you must rely for strength on something above men. Let your face be turned upon evildoers. Let him who has no regard for men and no fear of the sword, at least stand in awe at the breath of thy anger. If he rejects all warnings, let him fear the power of your prayer, and realize that your anger against anyone really unleashes the wrath of God and not merely of man. Whosoever will not hearken to you, should dread the prospect of having to hearken to God speaking against him"—St. Bernard.

We do not wish to go on record as condemning any pleasurable convenience the priest may enjoy. Let him enjoy it but merely in the manner of a period of recreation and not the livelong day. God said to Adam, "Go and earn your bread by the sweat of

your brow," and we imagine this includes the priest as well as anyone else. We once met a Sister Superior of a hospital who made an enlightening observation: "Father, I never permit myself to sit down to a meal unless first I feel that I have earned it."

Xavier: Our Model

So here we are in the land of radio, TV, the motor car and thruways, golf links, etc. which in conscience we can enjoy on our day off or in the recreation period of the day, but for the remainder of the time we could be out on the battleline at the mind absorbing and heart-breaking job of dealing with sinners. "The priest should try so to toil that he may water with the streams of doctrine the parched hearts of his brethren." Think of St. Francis Xavier who actually thirsted for souls; his is the world-record of ten thousand baptisms in four weeks. And it is estimated that the Curé of Ars in his priestly lifetime converted eighty thousand souls to the faith.

Consider the words of Pope Pius XII to the pastors of Rome in 1946: "Concerned over the conditions of Christian life in Rome, We exhort you again that, as pastors of souls, you do not restrict your zeal to those who already take part in the life of the Church, but go in search, with no less zeal, of the wanderers who live far from her. These are, as you know, exposed to grave danger; but not irremediably lost. Many, perhaps most, can still be won to and brought back to the right path. Everything depends on getting in touch with them. What they look for in the priest is unselfishness and a sense of justice. Neither the one nor the other should be lacking in you, beloved sons, who every morning touch them in the Heart Itself of the Redeemer. Make, therefore, the meeting of those who have left the Church, the living together with the weary and the oppressed, the predominant purpose of your thoughts, the secret and, as it were, the soul of your priestly and apostolic endeavor."

"Procrastination is the thief of time." Another author goes further when he says, "Procrastination is the kidnapper of souls and the recruiting-officer of hell." How we do like to put off until tomorrow what we could so easily do today. Some may recall how Father Daniel Lord, S.J., of happy memory, used to say frequently to classes in the Summer School of Catholic Action, which included priests and Religious as well as lay people, "If anyone ever asked you what your predominant fault is, it wouldn't be what you think it is;" his reference being that the predominant fault of most of us is sloth: we are just too lazy to get up and to get started. "Procrastination

has been called a thief—the thief of time. I wish it were no worse than a thief. It is a murderer, and that which it kills is not time merely, but the immortal soul"—Nevins.

St. Augustine presents us with these soul-stirring thoughts: "We cannot prevent ourselves from going backwards, except by forcing ourselves to go forwards . . . Not to advance is to recede . . . We must push on without ever giving ourselves a moment of repose."

And, finally, take a look at our Leader and note His example: "And Jesus went about all the cities and towns, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease, and every infirmity. And seeing the multitudes, he had compassion on them; because they were distressed, and lying like sheep that have no shepherd. Then he saith to his disciples. 'The harvest indeed is great, but the laborers are few.'" (Matthew 9:35-37).

Seven O.S.V. Pilgrimages To Europe In 1958

Our Sunday Visitor is sponsoring seven pilgrimages to Europe during the 1958 centennial observance of the apparitions at Lourdes. The first group will leave on January 29 and will be at Lourdes for the opening ceremonies of the Jubilee Year on February 11.

Other tours will leave periodically throughout the year. All will feature Lourdes and Rome plus a general itinerary. Special extensions are available and extended stay in Europe on an independent basis can also be arranged.

Full details on the tours may be had by writing to the Travel Department—Our Sunday Visitor—Huntington, Ind. Priests who would like to organize their own groups for a 1958 pilgrimage may also get full information on such arrangements by writing to the same address.

code and cult

I AM a pastor in a small town where Catholics are in the minority. A neighboring non-Catholic minister has invited me to have a public discussion with him on certain matters of faith. Would this be possible?

No Catholic may undertake a public exposition or defense of the truths of faith unless he has first received a canonical mission from the local Ordinary or from the Holy See. This same provision seems to apply here with the result that no Catholic may participate in a public conference or meeting in which matters of faith are discussed unless he has the permission of at least the local Ordinary. The final decision, therefore, as to the lawful or unlawful character of these conferences lies with the local Ordinary, who is to be guided in his judgment by the principles of the natural law and the norms enacted by the Holy See. If it should be maintained that the right to participate in these conferences is contained in the canonical mission to preach, still the Ordinary may very easily, and licitly, restrict this right, for even a pastor, who obtains a canonical mission to preach by reason of his office, can only *per se* exercise this prerogative at stated times and under certain specified conditions.

Finally, if it is the prudent judgment of the Ordinary that certain types of discussions or conferences with non-Catholics, no matter what the nature of the subject-matter or circumstances be, constitute a danger to the faith or morals of his subjects, he can legislate as he sees fit concerning Catholic participation in these conferences.

By analogy with canon 1937, § 5, which treats of the prohibition of books, it can be seen that cases could arise wherein the local Ordinary would be obliged to seek a pronouncement from the Holy See. These are: first, if the issues involved in a particular conference are of so subtle a nature that they merit the consideration of the supreme authority; secondly, if the local Ordinary prudently foresees that his prohibition against participation in a particular conference may be disregarded unless it is supported by the Holy See; thirdly, if a particular conference deserving of condemnation constitutes a problem in more than one diocese and it is prudently foreseen that even the joint or common action of the Ordinaries of the dioceses involved may not be sufficient to bring about an effective condemnation. (Kelleher, "Discussions with Non-Catholics," p. 69.)

What is a priest supposed to do when the wedding party has

been out celebrating before the marriage and appears for the ceremony in a rather tipsy condition?

Drunkenness is established in civil law as capable of having an invalidating effect on marriage. In canon law it is not reckoned among the impediments to marriage, but is usually treated by canonists among the other defects of consent based on the want of sufficient reason. When the drunkenness is such as to take away all use of reason it is equivalent to temporary insanity. It then renders the marriage invalid because the drunken person was incapable of giving a valid consent. But if the drunkenness is incomplete or only partial, then it does not render the marriage invalid.

In this country the civil jurisprudence recognizes these same principles in that the marriage is judged to be valid or invalid according as the drunken party had or had not the use of sufficient reason at the time the marriage was contracted. In some states, moreover, habitual drunkenness is an impedient impediment, and it is forbidden to grant a license to an habitual drunkard even though he be sober at the time. Inasmuch as these laws contemplate the avoidance of harm to the family and to society, they can rightfully be sanctioned in their enactment. But the State could not attach to these laws an invalidating effect, for such a disposition of the civil law would be contrary to the natural law. (Goldsmith, "Competence of Church and State over Marriage," p. 82).

What is the pastor to do in cases of marriage of minors when the parents are uninformed of their children's plan to marry?

If the pastor should learn either from the minor parties themselves or from some other source that they have not consulted their parents concerning the forthcoming marriage, he should inquire of them their reasons for so acting. For the procedure of the pastor will be determined by the causes or reasons which the parties allege.

If the reasons which the parties advance for not consulting their parents in the judgment of the pastor are not just, he must warn the spouses of their grave obligation to inform their parents. If the spouses refuse to do so, the pastor must instruct them that he cannot assist at their marriage. Rarely will the pastor have a case where the parties have valid and sufficiently grave reasons for marrying without previously consulting their parents. Usually their reasons are groundless, and are in no wise sufficient to permit the parties their request.

Thus, for instance, the parties may state that because of estranged relations between

themselves and their parents they will not deign to seek their advice; or the parties may fear that their parents will justly oppose the union. Often the spouses offer as reasons for not consulting their parents their desire to elope, or the wish to marry secretly in order to surprise their parents and friends.

The pastor must warn the parties that reasons of this nature are manifestly insufficient to allow the marriage. In such instances the pastor is not obliged to refer the matter to the Ordinary for judgment, but can simply refuse to assist at the marriage. If the nupturients insist on being married and still continue in their obstinacy without cause to consult their parents, it becomes the pastor's duty to inform the parents of the intention of their children to marry. He should do this even though the contracting parties voice their objection. (O'Donnell, "The Marriage of Minors," p. 144).

What is the status of National Parishes? I thought that something had been decreed from Rome about suppressing them as much and as soon as possible. And that the faithful could of their own accord belong to any parish within whose boundaries they reside. Is that true?

Although the purpose of national parishes in the United States was to provide for the spiritual needs of the immigrants who did not understand English, the common language of this country, it would not be absolutely correct to say that according to the law the status of these parishes was precarious or subsidiary.

In the Code these parishes have been given a special recognition wherever they happen to exist, and their existence has been determined to such an extent that, in the future, nothing is to be done with regard to their status unless the Holy See is first consulted.

> Non possunt sine speciali apostolico indulto constitui paroeciae pro diversitate sermonis, seu nationis fidelium in eadem civitate vel territorio degentium, nec paroeciae mere familiares aut personales; ad constitutas autem quod attinet, nihil innovandum, inconsulta apostolica sede. (Canon 216, § 4).

Canon 216, § 4 may be divided into two distinct parts. The first is concerned with the future, and clearly states that parishes for distinct national and language groups, living in the same city or territory, are not to be established without a special apostolic indult. This also applies to purely personal and family parishes. The second part refers to the parishes which have already been constituted along national, personal, and family lines, and states that these are in no way to be changed without a previous consultation with the Holy See.

The law is evident and clear on this point, stating the position of the Church. There is no revolutionary statement in the canon. It does not absolutely prohibit the erection of national parishes should the need arise in the future, nor does it abrogate or abolish parishes that have been so established before the Code. In fact they are designated definitely as parishes. (Ciesluk, "National Parishes in the United States," p. 53.)
—V. Rev. Paul R. Coyle, J.C.D.

Recently one of the youngsters receiving Holy Communion became sick and vomited the Sacred Particle almost immediately after approaching the communion rail. One of the priests stationed at this parish took the Sacred Host and placed it in the tabernacle. We wondered how long we were to keep it there.

The Sacred Particle should have been placed in the ablution cup or dissolved in some other small container filled with water. After it had dissolved, the contents should have been poured into the sacrarium. The Sacred Particle should not have been placed in the tabernacle but if so only until after Mass was finished.

During the summer months a group of Sisters live in our convent and attend classes at a nearby college. Since we have two daily Masses at the parish during the summer, instead of the customary three, the problem of renewing the Blessed Sacrament in the convent chapel has come up for discussion. One priest said the Blessed Sacrament should be removed from the convent during the two months of the summer. Another said that it is permissible to bring freshly consecrated Hosts from the Church. Still another said that it is permissible to leave things as they are and not to renew the Blessed Sacrament at all during that period. Please solve our problem and let us know the correct procedure.

Certainly, the Blessed Sacrament should not be kept in the convent chapel tabernacle for a period of two months without being renewed. Father Barry (*Matters Liturgical*) sets forth the warning of the Code of Canon Law, "Hosts consecrated . . . and reserved in the tabernacle, shall be frequently renewed and the old ones shall be duly consumed so that there is no danger of corruption; the instructions of the local Ordinary in this regard shall be exactly observed. Hosts reserved in the tabernacle, should as a rule be consumed within a week. By way of exception in a particular case, fifteen days can be tolerated at the most."

Again it is not proper for the priest to transfer a consecrated Host from the tabernacle of the principal or parish church to the convent chapel. The Holy See has given permission to the

Bishops to allow parish priests to binate under certain conditions on days other than Sunday and holydays of obligation. In this indult, it is specifically stated permission can be given where there is a lack of priests, to binate to renew the Blessed Sacrament in a convent chapel.

I am still confused about inserting the oratio imperata at Mass. The Most Reverend Ordinary has ordered an oratio imperata pro re gravi in our diocese. Tell me specifically what I should have done on the eighth Sunday after Pentecost, August 4, which was also the feast of St. Dominic, at low Mass and at the sung Mass.

Our good Father at the low Mass for August 4 should have inserted after the oration of the Sunday, the commemoration of St. Dominic and then the oratio imperata pro re gravi. At the sung Mass, the oratio imperata pro re gravi should have followed the oration of the Sunday and the commemoration of St. Dominic should have been omitted.

With the recent change of regulations for the feast of the Assumption, August 15 and the Immaculate Conception, December 8, a discussion came up wondering if the vigil of December 8 was restored.

The Sacred Congregation of the Council ruled that the *fast of August 14 was transfered to December 7* but nothing was stated about a vigil for the feast of the Immaculate Conception. So we are of the mind that there is no vigil for the feast celebrated on December 8.

Please clarify for me (and I am sure many priests have the same problem) if we are permitted to distribute Holy Communion in the afternoon outside of the sacrifice of the Mass. Recently, a good pious soul came to the rectory about 1:30 in the afternoon and wanted to receive Holy Communion, since she had been fasting. I refused her but some of my confreres told me that I was in error. What should I have done?

This problem certainly has confused many of our priests, and I have held that the new regulations did not allow priests to distribute Holy Communion at any hour of the day, because some of the pious faithful have kept the Eucharistic fast but may have found it inconvenient to attend Mass at a specified hour, at which time they could have received Holy Communion. *The American Ecclesiastical Review* (*August, 1957*) quoting His Eminence, Cardinal Ottaviani, as well as many of our Catholic papers, recently carried information that will answer our inquirer's problem: "Can Holy Communion be distributed, according to the norm of canon No. 867, 4, during the hours

after midday, even outside of Mass?"

The answer is that rule 15 of the Holy Office Instruction attached to the Apostolic Constitution *Christus Dominus* remains in force, since the Motu proprio contains no clause abrogating this rule and since, on this point, the new regulations are not incompatible with the legislation of the *Christus Dominus*. According to rule 15: "The faithful . . . may freely receive Holy Communion at this (evening) Mass or immediately before it or immediately after it."

The rule of canon No. 821, 1 has not been rescinded. Hence it cannot be said that Mass can be celebrated *ex jure* during the hours after midday.

The Ordinaries, and only the local Ordinaries, to the exclusion of Vicars General not possessing a special mandate, can permit the celebration of Mass during the hours after midday for the good of a notable number of the faithful.

Likewise, the spirit of the concessions that have been made tends to favor the assistance of the faithful at the Mass itself. This purpose could be frustrated if Holy Communion were to be distributed at any hour at all and in response to any sort of request.

During my vacation I offered Mass one Sunday morning in a nearby strange parish church. It was a scheduled Mass at which I consecrated a ciborium. One of the local priests approached the altar immediately after the consecration of the Mass, took this ciborium from the corporal and distributed Holy Communion. I had never seen that done before and have wondered about it since.

Decision No. 3448 of the Sacred Congregation of Rites expressly states that only for the very gravest cause (e.g., to give Viaticum) may another priest distribute Holy Communion before the time of the Communion of the Mass with Sacred Particles consecrated at this Mass. Because of their relation to the Holy Sacrifice of the Mass, these Sacred Hosts must remain on the altar until after the Communion of the celebrant. If there is a sufficient reason, another priest may assist in the distribution of Holy Communion but in that event he uses Sacred Hosts that have been consecrated previous to the Mass in progress.

At the various ecclesiastical gatherings, I have noticed that surplices of nylon, dacron, etc., are more and more common. What is the mind of the Church about this ever increasing custom, which seems to me an abuse?

Historically, the surplice is a modified alb. Since the alb must be made of linen or hemp and since cotton, wool, or other materials are forbidden in the making of the alb, it seems we

should follow the same regulations for the surplice. We do not know of any decision that specifies the material required for a surplice

In 1951, a dissertation at the Catholic University of America "Sacred Furnishings of Churches" by Father Sadlowski, states: "Until the present, at least, the S.R.C. has given no ruling regarding vestments made of nylon. Until a decree is forthcoming on the matter, it appears to be illicit to use this material for vestments, even though it is generally regarded to have the same appearance, texture, and value as silk." This indicates the mind of the Church about the use of nylons for vestments. If it is not approved for use in vestments requiring silk, how can it be correct in a vestment not in that category at all?

Who of us does not agree that in a gathering of priests at a liturgical function or religious ceremony, there is nothing more impressive than the sight of the clergy in plain, linen surplices rather than in surplices of lace, nylon, and what have you?

—Walter J. Schmitz, S.S., S.T.D.

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BOOK REVIEWS

Handbook of Ceremonies for Priests and Seminarians

By John Baptist Mueller, S.J., revised by Adam C. Ellis, S.J.

B. Herder Book Company, St. Louis, 1956, pp. xvii, 499. $6.50.

THE fact that this present volume is in its seventeenth edition and is in circulation for over fifty years is indicative of its usefulness and appreciation by the clergy. Now it is completely revised and brought up to date according to the various decrees of the Sacred Congregation of Rites for 1955 and 1956, decrees that so radically changed ceremonies for priests throughout the world.

It is a small, handy, compact manual which must of necessity be concise and brief in some sections. For this reason the ceremonial directions are not as detailed and comprehensive as one would always like. However, this is desirable for one who wishes a quick and brief rehearsal for some particular ceremony, rather than getting involved and lost in a mass of liturgical directions. All in all it offers many fine features which will prove beneficial and helpful to priests.

It was with anxious eye that we looked, but in vain, for Father

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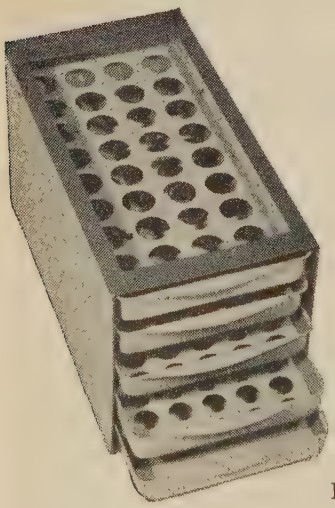

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Ellis' interpretation of the regulations of what to do when the celebrant at Holy Mass is directed to recite three orations and add an imperata *pro re gravi* ordered in his particular jurisdiction. The general rule is that there should be no more than three orations. Under these circumstances what is he to do?

We wondered, too, about his recommendation of supplying "bread crumbs" in his note of preparation (page 347) for the sacrament of baptism. We asked ourselves where or when have we ever seen this direction observed. On page 357, we noted the omission of the Credo, Pater, and Ave after the administration of the sacrament of confirmation and felt reasonably sure that this was a mere oversight.

The new regulations for Holy Week have been incorporated but their ceremonial execution in greater detail is something to be desired. Those issued by the Sacred Congregation of Rites in the spring of 1957 as well as the Motu Proprio changing the Eucharistic laws are not to be found since its publication preceded these latest rules from Rome.

Finally, it is to be regretted that a fate has befallen this book common to so many others these days. We speak of the publisher's price, which while no fault of the author, makes this work inaccessible to many priests and seminarians who could otherwise be immensely helped in the carrying out of their ecclesiastical ceremonies. — Walter J. Schmitz, S.S., S.T.D., Washington, D.C.

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Priestly Existence

Rev. Michael Pfliegler

The Newman Press, Westminster, Maryland, 1957

READING this book is much like seeing an ordination ceremony for the first time after one's own, fifteen years later. Afterwards the priest thus shaken admits he has just seen his priesthood displayed in a compact panorama.

Though not on the spiritual level of an ordination ceremony, this book produces a similar effect. It lists with traditional and precise European scholarship (the author is German) the types of priests there are and then gives reasons why the classification is made and what gives existence to each type. It is an unusual study, made with a great deal of care and research, and should be useful to priests in parish work, in Curia, in vocation work, and especially to the priest in seminary work. At times the author is not flattering of the training received in seminaries and shows how defects in training produce a certain "type" later.

From the standpoint of ease in reading, there is much that could have been left out, but since the author wrote both for the simple reader and for the scholar, he necessarily supplied too much for the reader type. The simple reader can skip without loss the philosophical preamble and foreword.

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He must be told at the outset that the book is not so heavy after page ten.

That exotic European mentality could not remain hidden for long and it breaks through here and there, sometimes to make one wonder if the European mind is discovering for the first time that a priest has primary existence for the care of souls. History lists the ages when this was either placed far down the list or left out completely. One gets the impression of being an observer of a learning process being experienced by others in a field well traversed by the reader. But even for this type of reader the book furnishes a valuable review of fundamentals.

The author has a rousing idea here, and he keeps his treatment of it stimulating throughout. He does not flinch even when he deals with the "tension of priestly existence" and "maladjustments, the forms of insecurity, of escape, of arrested development."

Thus, he speaks of a certain "inevitability" about a vocation, and how a man is a "victim of his vocation." These are stimulating themes. He goes further in discussing the personality training of a priest, "It is a fateful ascetical mistake to suppose that a man is only rightfully prepared for the cross when his backbone has first been broken. He must be able to *carry* the cross."

In the pastor-curate relationship he says, "Tensions between pastor and curate are necessary, unavoidable, and completely under-

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standable." I disagree with the finality of that statement, though I found his explanation of it fascinating.

He is happy to note the gradual passing of the type of lord-pastors who are "born rulers on a small scale, without whose permission not a cock can crow in the village." He shows the unhappiness that this type brings. Just as there is no sorrow in the parish that does not leave its scar on the pastor, so no unhappiness that he causes can pass without scarring the parish.

It is good for us to read this book and to try our hand at self-classification. Once we type ourselves we will be fascinated to see the forces that brought our type into existence and what the future holds for the incumbents of that type. — V. Rev. J. C. Shinar, J.C.L., Pittsburgh, Pa.

Byzantium: Its Triumphs and Tragedy

by Rene Guerdan.

Putnam; New York, 1957, p. 228; $4.50.

BE it said at once that this is a fascinating historical study of life in the Eastern Empire; but it does not fulfill the pledges of its title. That is an utterly impossible promise in the title; no man can write even the high lights of eleven hundred years of event-packed history within the compass of this little study, only 222

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pages of text. It does not, in the author's treatment of the subject, pretend or attempt any such overambitious thing; it is only a study of life in the Byzantine Empire, with its sharp contrasts of glorious splendor and utter misery, with its fantastic court and exotic population, with the Emperor avowedly an incarnation of Jesus Christ, and the Gospels serving as the constitution of the Empire.

But even with that sacrosanct character of the Basileus, the history of the Empire was, as all the world knows, a long record of political assassinations and palace revolutions, with cruel extermination the fate of the vanquished. The author gives a whole chapter to that phase of Byzantine history, calling it the Empire of Coups d'Etat. He has much to say about the Army, too, claiming it was the best organized and far the best paid army in existence, a professional fighting force, with all the advantages and all the inherent dangers of such a militarism.

The climax of the story, of necessity, is in the fall of the city and the empire to the Turks in 1453; that is what the author calls its tragedy, and tragic in the extreme of course it was. It is a thrilling story, that tale of heroic defense when it was too late, a defense that might as well as not have been successful, as it so nearly was at one stage when the Turks were ready, says Guerdan, to quit, but made one last assault, and conquered.

That was unquestionably trag-

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edy stark and unmitigated; it inflicted a horrible conflict upon the Christian nations of the West. Power and glory had largely gone from Byzantium by then, certainly; it was a mere shade of what had been; but it was a useful symbol none the less, and its fall left a vacuum in the Near East that the Turk was all too eager and able to fill, and it was not until our own twentieth century that the Cross again rose over Santa Sophia

But the real tragedy of Byzantium antedated 1453 by a long stretch of centuries; one may well claim that it was set in progress as far back as 800; and there is indicated the major deficiency of this study: it leaves out the vital factor of the religious schism. What might have been fated for Europe and all civilization if there had not been that tragic rift in Christendom between East and West, between Byzantium and Rome, no man now can do more than speculate; and it is an absorbing speculation, even if futile. If politics and religion had not combined in Byzantium as opposed to the western world and western Christianity; if archbishops of Constantinople had been genuine churchmen for the most part rather than henchmen of the Eastern Emperors, as they so generally were, certainly the history of the world would have been radically different.

It tells as much as any one thing can about this study of Byzantium that the author, an American, by

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the way, with French background, omits totally the story of that antagonism. True, there is one chapter that tells the mission—and the treatment—of an emissary of the Papacy to the Byzantine court, but that is something else again. It is highly significant that the word "Schism" does not even appear in the index, and the name Photius appears just once, in one sentence recording the fact that that fabulous personage compiled a book of varied information. Talk about Hamlet minus the Prince of Denmark! Here we have Greek Schism. The lack is vital, for that religious rift is the supreme tragedy of Byzantium, but the reader will get no intimation of that essential fact as he reads here.—F. J. Mueller, Blairsville, Pa.

The Cross of Jesus

by Louis Chardon, O.P., translated by Richard T. Murphy, O.P.

B. Herder Book Co., St. Louis, Mo., 1957, 304 pp., $4.25

WHEN I received this book for review my heart sank. It somehow had about it an air of deep spirituality. My dread increased when I glanced over the description of the book on the front inside flap of the jacket and saw the words: "In this respect he closely resembles St. John of the Cross. . ."

St. John of the Cross! I remembered how, not long before, I had been at the bedside of a patient in a hospital to offer words of

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spiritual consolation when said patient waxed eloquent about St. John of the Cross and showed me copious notes taken while reading this renowned mystical writer.

What could I say in such circumstances that would not be commonplace indeed. Some time later I was told of the dictum of a rather learned priest to the effect that mystical theology is, of course, all right when it does not develop into mysticism that is both *misty* and *schism*.

It was in this frame of mind that I started to read, with some misgivings, *The Cross of Jesus*. What a revelation! It was not long when I was using it for my one hour's meditation every day. To think that I, who have written a number of books on the Divine Savior and have been meditating on His life for many a year, should at this late day find depths of knowledge of Christ hitherto unexplored or but weakly comprehended! I know the Savior better now than ever before and, I hope, love Him more and will consequently serve Him with greater fidelity.

Yes; it has profound passages, many of them, which make the book less suitable for table reading, because they require concentration. But in the main the various short chapters are clear and leave their own salutary impression upon the reader.

When you read this book with pencil poised it will come down upon the margin again and again. Truly it is a worthy addition to the cross and crown series of spirituality, this volume one of *The Cross of Jesus*. And the translation is really superb. It reminds

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me of Newman. It is hard to think when reading it that it is a translation. Father Murphy is not only a Doctor of Sacred Scripture but also a master of English. Moreover, the book is well bound. Open it up and it stays open. Because of its well-spaced large, ten-point type it is delightfully easy to read. — Winfrid Herbst, Jordan Seminary, Menominee, Michigan.

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Currente Calamo

(Continued from page 758)

the Gloria and the congregation would immediately burst out with an appropriate hymn in the German language. So it was also at the Credo, Sanctus, Benedictus, and Agnus Dei.

At the Communion, the congregation recited the Confiteor in German, and then the celebrant turned around and said the Misereatur and Indulgentiam also in German. The Ecce, Agnus Dei was in German, the people joining in with "Lord, I am not worthy," etc.

After this, as we recall it, they came out and lit the Paschal candle. Yes!

We found t h i s abundance of song just a little distracting. Every once in a while Mother complains that "They had one of those Dialogue Masses this morning and I couldn't get one prayer said." We felt somewhat the same way. The whole Preface slipped by while we were preparing the Sanctus hymn, and then the elevation went

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right over our head. We were too busy trying to find the third tune for No. 347, to be sung at the Benedictus.

For the collection, the ushers brought out a number of wooden containers approximately the size of a chalkbox, and these were passed from hand to hand through the congregation. There was a second collection that day.

The bells in the tower were rung before Mass and then during the elevation. There were four or five of them, strident, clangorous things, out of tune with one another.

Each boy on either side of the celebrant was provided with handbells and each rang his set at the appropriate time—not both together, but first the right boy, then the left boy. There was an interesting variation in pitch.

The sermon lasted twenty minutes—ten minutes too long, by our standards.

The organist played brilliantly. His instrument was one of those "screamers," so popular in the last twenty or thirty years. His accompaniments were good and loud and he kept half a measure ahead of the people, trying to lead them to sing more briskly. The results were unmusical. At the end he played a Bach prelude with full organ and at a good clip—a bracing climax to any High Mass, if indeed it was a High Mass.

In the vestibule there were a variety of periodicals on sale, in-

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cluding the German version of the Catholic Digest.

On the bulletin board in the vestibule was posted a short critique of all the movies then playing in Stuttgart. "La Strada" was recommended for its artistry and realism.

Life on the Mission

HERE is a letter which came to THE PRIEST in a round about fashion and which we thought worth passing on. While it is not without its own special brand of humor, we feel it helps highlight some of the problems these men put up with, to which we rarely advert.

"Our Nepali sacristan and caretaker here is so ignorant and so dull in absorbing any teaching or training that he is a bit of a trial. But he is also amusing. After a year's catechumenate I baptized him three years ago. A year ago we sent him to Darbhanga. Fr. G. severely impressed it on him that he must come to Mass every day that there is Mass.

"Somehow he got the idea into his head that he must *say* Mass when the priest is not there. He felt that it was a pretty tall order but an order is an order and he would do his best. So daily he put on the vestments and at the altar went through the motions, although he knows no Latin and can't even learn the responses of a server.

"One day he had a particularly trying experience. He wore the biretta all through his Mass. This day at the Elevation of the host as he raised his hands the biretta toppled off and fell behind him

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out of reach. He was afraid to take his eyes and fingers off the 'host' on the altar for fear it should disappear. So with one hand on the altar he fooled around behind him with the other, trying to locate his hat (biretta). This must have been worth seeing.

"He was put straight on the matter by a Catholic lad who stayed at the mission for a day or two while registering for a job. This lad was just in time for yet another reason. Daniel (the Nepali) was just about to take one of our red vestments (we have two here—neither much good) to the tailor and have it cut down to his size.

"His escapades are endless. Last night he did not show up until 11 P.M. I returned from saying Mass at Laberiasarai at 10 P.M. and could not go to bed until he came. He wants to be helpful but he just does not understand our difficulties.

"On account of the heat the eggs went bad. So I just had to do without breakfast. I told him to go out and get some corn meal and cook it up. About 9:30 A.M. I asked what happened to it. "Oh, did you want it today?" Eventually he got some and served it up at 4:00 o'clock in the afternoon.

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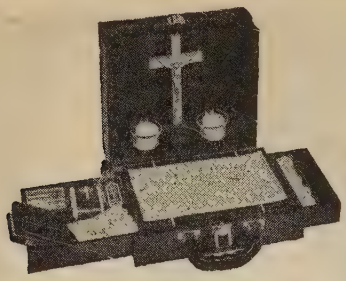

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AN interesting point was raised by Robert Brizzola in *The Voice of St. Jude* when he argued against Hollywood films featuring priests and nuns, such as "Heaven Knows, Mr. Allison," "The Left Hand of God," "I Confess," etc. Mr. Brizzola contends that films showing Father as a "real Joe" and Sister as a "good egg" present only half a priest or half a nun and add little or nothing to "the stature of the Church or its mission in the world." He prays

that "the cassock and the habit may enjoy eternal rest from moviedom's commercialism."

We differ with Mr. Brizzola. Every such picture is an implied compliment. The priest and the nun are universal symbols of incorruptible idealism in a materialistic world. It is Chesterton's Father Brown all over again. The priest (or sister) is set like a lamb among wolves. He is a veritable man from Mars in an unfamiliar atmosphere — yet he always triumphs in the end and spiritual values are vindicated. Religion does work.

As for the "half priest" or "half nun," they could be realistic and portray the avaricious priest, the whiskey priest, the ambitious nun, the one caught in a humiliating sin of surprise against his vows. We all know that there are such people and such incidents. But it takes the sympathetic genius of a Graham Greene to bring it off successfully. Thank God that Ben Hecht, Tennessee Williams, or William Faulkner have not yet thought to mine that particular vein.

On the whole, we still think that there is considerable apologetic value in films about naive curates and still more naive nuns shown in the hinterlands of North Carolina, Tennessee, and Arkansas. Virtue still wins out, and there is no harm at all in clothing it in the Roman collar or the guimp.

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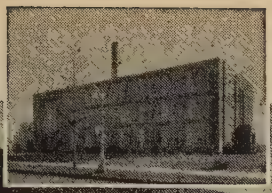
Correspondence

Validity of Baptism in Five Sects?

IN the July issue of THE PRIEST the following question appeared: "Has the Holy See ever made any pronouncement with regard to the validity or invalidity of Baptism as administered in certain Protestan sects?"

The answer given was worded thus: "On December 21, 1949, the Sacred Congregation of the Holy Office stated that Baptism administered by five Protestant sects in the United States should ordinarily be considered valid. The Sacred Congregation was questioned concerning the validity of Baptism as conferred in the Disciples of Christ, Presbyterian, Congregationalist, Baptist, and Methodist sects. The presumption therefore is that Baptism administered in these sects is considered to be valid."

Anyone reading that question and that answer would naturally, I maintain, get the distinct impression that Rome had decided that Baptism as conferred in the five sects mentioned is actually valid, or ought to be considered valid, whereas Rome gave no such decision. The Holy See was asked a simple question by some Bishops of the United States and gave a simple, clear, categorical answer. It seems that in certain quarters of the U. S. A. the Baptism conferred in these sects was considered certainly invalid and that there was at least a tendency in some places to solve certain matrimonial cases accordingly. To have the matter settled definitely certain American Bishops proposed the following question to the Holy Office: "Whether, *in judging matrimonial cases,* Baptism con-



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ferred, with the necessary matter and form, in the sects of the Disciples of Christ, Presbyterians, Congregationalists, Baptists, and Methodists must be presumed invalid because of lack of intention in the minister of doing what the Church does or what Christ instituted, or must be *presumed* valid, unless the contrary be proved in a particular case."

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The Holy Office answered:
Negative ad primam partem;
Affirmative ad secundam.

The Bishops used the word *praesumendus* twice in their query. Hence the reply of the Sacred Congregation simply amounts to this: In deciding cases of marriage, Baptism administered in the five sects mentioned is to be PRESUMED valid unless the contrary be proved in a particular case.

This official reply may be rightly considered as a clarification, for certain circumstances in the U. S. A., of canon 1070, which states: "If at the time at which a marriage was contracted one party was considered baptized or his (or her) baptism was doubtful, the validity of the marriage must be presumed (standum est pro valore matrimonii), according to the rule laid down in canon 1014, until it be certainly proved that one party was baptized and the other not baptized."

Unfortunately, I have heard a few priests express the opinion that, in the light of the Response quoted, converts from those five sects need not be baptized conditionally when being received into the Church. The Reply of the Holy Office has no reference to the reception of converts. The rule to be

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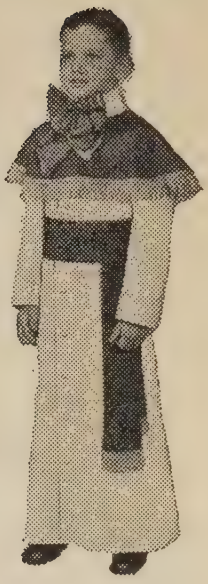

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Correspondence

followed in this important matter is found in every textbook and was stressed by the second Council of Baltimore: no re-baptism if it is certain that the convert's former baptism was valid; conditional baptism if *some* doubt exists; absolute baptism if the former baptism was certainly invalid.

To sum up: In deciding matrimonial cases, it suffices to know that a baptism was not certainly invalid; in receiving converts, baptism must be administered conditionally unless the former baptism was certainly valid. And how often, even after careful investigation, is the latter verified? Very, very rarely; so that the Council of Baltimore declares that *nearly always* converts must be baptized conditionally.

M. D. Forrest, M.S.C.
Sacred Heart Seminary
Geneva, Illinois

Carrying The Burse

In the August, 1957 issue of the THE PRIEST the article in the Correspondence Section "How To Carry The Burse" has the words of the Sacred Congreagtion of Rites: "In hoc casu adamussim servetur quod praescribit rubrica."

What does the rubric say? The Editio Typica (1952), Titulus V, Caput IV De Communione Infirmorum, 30, says: "Quando, ex justa et rationabili causa, privatim sacra Communio ad infirmos defertur, Sacerdos saltem stolam semper habeat propriis coopertam vestibus; in sacculo seu bursa pyxidem recondat, quam per funiculos collo appensam in sinu reponat. . ."

Weller (1950) translates: "Whenever for a just and reasonable cause Holy Communion is brought to the sick in private manner, the priest wears at least the stole under his ordinary outdoor dress. The pyx is encased in a burse suspended from the neck on a string and secured at the breast. . ." (In Weller this is No. 29. He does not have the No. 28 of the 1952 Editio Typica.)

Would it not seem proper therefore to have the burse in an inner pocket (which is "in sinu"), provided that the burse is suspended from the neck on a cord? Does not the correction to be made in the earliest O'Kane book consist in the addition of the directive about that cord around the neck ("per funiculos collo appensam")?

Sincerely yours,
Edmund Cramer
Stanley
Wisconsin

'Who Were The Killers?'

In your August issue I read with great surprise the article by N. Fowler Wright, "Victory At Monte Cassino," in which the author assures us that at the Abbey there were "only 300 refugees, and no soldiers of any nationality."

In the name of Christian truth I ask Mr. N. Fowler Wright: Who killed the thousands of American, British, and Polish boys whose

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Correspondence

graves are found at the foot of Monte Cassino?

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Truly yours,
A. Murawski
Toronto, Ontario

Needs A Monstrance

We are just finishing another mission church in a village near here and would appreciate a chalice and a monstrance — the larger the better. These need not be new. A memorial chalice of some departed priest and his monstrance would mean very much to us at this poor mission.

Sincerely in Christ,
George Elmendorf
St. Ann's Church
Somerville, Texas

Old Candle Stubs

I am only a recent subscriber to THE PRIEST but have found it very helpful receiving it. Through your "Currente Calamo" column I was able to send some vestments to Mrs. Zwack, who puts them in first-class condition before sending them to the missions.

Perhaps you or some reader would now make a suggestion to me. In a parish to which I was recently assigned I find boxes and boxes and boxes of beeswax candle stubs. Is there any institution or individual who reclaims such candles for future use? I wish I knew . . .

Sincerely,
S. C.
Michigan

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